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THE PHILOSOPHY OF INDIVIDUAL LIFE

YOU

An Individual Intelligence!

What Is Security?

—“Where Angels Fear To Tread”

The Great Symphony

Growing Plants Without Soil

Kinship and Discipline

The Measure of Americans

*Life Here and Hereafter Has A Common Development
and A Common Purpose*

TO YOU!

*A Magazine ... for the Discriminating Individual ... that Develops
and Enhances the Art of Living Here and Hereafter*



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Articles appearing under the names of individuals express the opinions or convictions of the writers but not necessarily those of Natural Science.



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To You . . .

Just You

Kinship and Discipline

THERE is a natural body and there is a spiritual body." So states Paul in the Bible. These two bodies are gifts from God, or Nature, and therefore, as you have learned, are your possessions which enable You to perpetuate your life here and hereafter indefinitely. Every Individual is endowed with these. This fact is of comparative importance. The fact that it is so and that You *recognize* it, is of immediate importance to You. With this information and knowledge, regardless of what your conditions or problems are here, You know that You have the privilege and opportunity of working out of your present situation, of increasing your knowledge and rightly using it, of adding to your contentment and satisfactions through your various powers and capacities, of disciplining yourself to greater self-control; and thus ever improving your life here and hereafter, advancing yourself on the road to happiness.

With the recognition of your own endowments, You likewise come to the recognition that each and every other human being is equipped with the same gifts—which establishes a kinship among all human beings. This kinship lays a foundation for mutual understanding; it enables You to understand the many and varied problems which worry and fret your fellowmen and, vice versa, enables them to understand and appreciate yours, if You and they desire to do so; for basically, your problems are the same—all phases of the fundamental struggle for Happiness.

If some seek in their own way what they consider will result in their happiness, and You have already proven for yourself that

their assumption is incorrect, it being impossible for them to reach happiness by the route they are travelling, is it necessary for You to be intolerant and hateful toward them? Not if You have traveled the road to the South far enough to grasp the full significance of Nature's laws and her evolutionary, as well as devolutionary, principles. But among all the general confusion about You it is very possible for You to forget your inheritance from God and Nature, and your kinship with your fellowmen, and to allow hatred and intolerance and vengeance to creep into the innermost recesses of your Soul. Because the peace and contentment which You have enjoyed has been disturbed there is a very likely cause for You to built antagonisms which arouse the desire for vengeance; perhaps not obvious and conscious, but subtly and secretly.

It is legitimate for You to disapprove of many apparently unjust conditions and to use all your energies, efforts and abilities to prevent others from destroying the ideals and achievements which man has made, but this can and should be done without a sense of hatred or vengeance. All moral men and women recognize that it is necessary at times to discipline those who fail to recognize or who deliberately ignore the moral and natural inheritance of mankind; but the fact is one to be recognized and dealt with free from the scathing attitude of hatred or vengeance.

God, or Nature, has its own method of disciplining those who desire to follow the immoral route of life. While in this temporary life they may appear to be successful in their immorality, when the time ap-

proaches for them to pass into the life of the spiritual realm, they will find themselves bound to the earth conditions until they succeed in working out their retribution. They cannot pass into the higher realms or planes where they would constitute a disturbing and inharmonious element among those who are living a moral life; they first must learn their kinship with their fellowmen and fulfil their responsibilities thereunder.

Thus God, or Nature, in the spiritual world, limits the operation of the immoral element to a realm wherein man is associated with his own kind. Therefore, You who are striving to lead moral lives to the degree of your understanding, knowledge, and abilities, need bear neither intolerance, hatred nor vengeance toward the immoral element; instead, maintain an attitude of tolerance and compassion, knowing the penalty they must pay—but also exert discipline when discipline is indicated and do not allow sentimentality to stop You in your duty. For after all, You are akin to them, and because of that, You have your responsibility and You have your problem to face in regard to it.

You have a physical body and a spiritual body. The fact that You possess a spiritual body enables You to carry on after You have worn out and cast off your physical body. Through the spiritual body You are enabled to manifest and function in the spiritual world of matter where, by and through Nature, You still are akin to all mankind.

In the spiritual world You will continue to discipline yourself and will expect your fellowmen to discipline themselves according to Nature's Laws, whether they be your kin by former blood relationships in the physical world, or your kin by Nature's relationships. Because of this You will be called upon to assist and serve your kinsfolk with the same wholesome and constructive attitude as You would your own children.

You cannot evade or avoid your natural kinship with all your fellowmen. And neither

can You evade or avoid the responsibilities connected with it, without paying the penalty for your failure. Recognizing that all the world is akin, and that You are part of that world, face the conditions and situations bravely and courageously, control your soul attitude, freeing it of all hatred or vengeance, and cultivate the attitude of true service toward all, even unto the end of disciplinary measures where they are unavoidable.

For instance: Parents of children who are very wayward in their actions find it necessary to discipline them, and frequently the children, by their own actions, designate the degree of this discipline. In administering it, the average parent does not indulge in hatred, nor does he seek vengeance on the children. He regards the discipline as a moral obligation fixed on him by God or Nature simultaneously with parenthood. In such cases, the parents recognize their kinship with the children; they recognize their responsibility to them; they also recognize their responsibility to other fathers and mothers, by keeping their own children within due moral bounds. In the interests of their offspring conscientious parents do all within their power to prevent association with other children of immoral influence. This is a recognized right, privilege and prerogative. Their recognized kinship and through this, their responsibility, impels them to do all within their ability to direct and control their children's environment.

With this illustration as a basis and an analogy drawn from the standpoint of kinship among all humanity, what naturally is the conclusion to be drawn? Is it not that there is a certain responsibility which God, or Nature, has fixed on each human being to do all within his powers and abilities to maintain and sustain an environment wholesome, invigorating and uplifting to his fellowmen, even if it becomes necessary to discipline those adults who are prone to cause confusion and inharmony? And to do it with a clean, constructive attitude of soul? Naturally a parent feels a closer kinship with

his own child than with a neighbor or a neighbor's child. That is as it should be. But it is not necessary for him to hate his neighbor or to seek revenge on him if discipline is indicated, any more than it is necessary for him to hate his child because he is compelled by duty to discipline it. Of course, there are parents who lose their tempers and become violent when the necessity for discipline disturbs their peace and quiet; the atmosphere of their homes sometimes remains disturbed and disquieted for days as a result. And there even are parents who allow their anger to border on hatred. As this is so, so also is it true that there are men and women who exhibit the same attitude of soul when the necessity arises for disciplining adults. They become angry and even hateful toward those who are so immoral as to compel them to take disciplinary action.

Suppose You live in a neighborhood composed of other families like your own. All have builded their homes on the basis of a certain standard of life and living harmonious to yours, and within a certain latitude, all have reached a degree of moral development to coincide with yours. They, and You, are struggling to raise the moral rating and the moral environment of their children. The neighborhood is living in progressive, wholesome manner; suddenly it is discovered that another group has entered the domain and is conducting a house of ill repute, even going so far as to entice some of the girls of the neighborhood to enter and take part in its activities (which has been known recently to happen). What would You and your neighbors do?

It certainly would take no electric explosion to start an activity among you. Several of you would organize to have the authorities remove the terrible menace from the neighborhood. Failing in that you would take the law into your own hands to remove it from the environment of your children. Criminals of all kinds are merely human beings possessing a kinship with You—the difference is that they are prone to commit

immoral acts while You are prone to commit moral ones, to the extent of your ability and understanding. They are recognized as a menace to society and the moral element has the right to restrict and discipline those who will not restrict and discipline themselves to the laws created and established by the moral, harmonious group of human beings. But in this, would You deem it necessary to develop a hatred for the ones of lower moral development? Not if You fundamentally recognized your kinship with them.

Again, suppose that in your neighborhood there is a small group who refused to join the constructive effort to remove the inharmonious, immoral group, on the ground that they were unconcerned with what others did, inasmuch as they had no children to be worried about. What would You and your neighbors think of them? Naturally your respect and esteem for them would be lowered exceedingly; but, having a kinship with them by and through the operations of Nature, You still would not necessarily hate the members of that group, even though You felt impelled to take drastic steps in regard to them.

The above is supposition; but an actual incident occurred not so long ago, which illustrates the point. A student of Natural Science lived with his family of wife and four children in a well-developed, middle-class section of a city. Near the school attended by the children was a store which supplied books, supplies, candies and refreshments to the students, operated by a childless man and his wife.

Through a series of incidents it was discovered by some of the parents of the neighborhood that the store owner was dispensing narcotics to the children in the form of cigarettes and light drinks. After investigating, they called it to the attention of the principal of the school who endeavored to have the place closed but was unsuccessful. By this time the matter was brought to the attention of the above mentioned student who found that his children had not become involved in the sales but who, nevertheless,

was aroused to righteous indignation and determined to do something about the situation. Holding a responsible position in the government, he went to the city authorities to get action; but alas! after several attempts, investigations, etc., he found that the storekeeper was under the protection of the police department, so no help could be expected from that source. He took matters into his own hands. Placing a revolver in his pocket, he proceeded to the store and to an interview with the keeper. In calm, but definitely determined tones and attitude he told the man that if ever any dope was sold to his children, or if he learned directly of any other children receiving it, he would take the law into his hands and shoot the man, inasmuch as he could get no help from the authorities. He produced the revolver to prove that he meant business. The storekeeper cowed. Upon his arrival home, the student wrote a detailed letter to the principal of the school, stating the measure he had taken, the reasons therefor, and the promise he had made to the store owner; in this manner, placing himself on record in case further difficulties arose. The principal framed the letter and hung it in his office where all who entered could read it; and remarked: "If there were a few more men like this conditions in our schools would be different."

This man recognized his kinship to his children and his neighbor's children as more binding than to his immoral fellowman. He took disciplinary action, but did it without hatred or enmity, and without spirit of revenge. Knowing the law, he knew full well that any hatred lurking in his soul would be a mar to his own development and unfoldment and would injure himself more than anyone else. So all anger, hatred and vengeance were transmitted into constructive action.

This, then, leads to the kinship one has to the rest of humanity throughout the world, and his part in the general confusion predominant. Nations are like individuals; they are but aggregates of individuals. Sometimes

individuals in these nations become powerful leaders and, through their ambitions and selfish desires, use force to suppress their fellowmen who refuse to bow to their wills. This condition then affects other nations as neighbors in a community are affected by a group of immoral persons. And it becomes necessary for groups of nations to discipline the immoral nations. In such case, the neighbor country who remains in the background, refusing to give assistance because "it is no affair of his," is like the neighbors in the community who refused their assistance in removing the menace of the house of ill-repute.

Kinships and relationships are matters to be recognized and studied from the viewpoint of constructive unfoldment. But in analyzing one's kinship to the affairs of nations, it is well to bear in mind the fact that anything which is a menace to the moral standards of a civilization of the time is a menace to you, your children, your children's children, and all of your kinsmen. The moral standards of a civilization are not built by one generation nor do they end with one generation. Many generations are required to evolve an ever higher degree of morality and civilization which, in turn, is inherited by succeeding generations of kinsfolk; and it is the obligation of all peoples to pass them on, as far as possible, from one generation to another with an ever improving condition of life and living.

Civilizations are built upon a kinship among people living a constructive life based on the Constructive Principle of Nature. They are integrated through the powers and forces of the Constructive Principle. They are disintegrated through the powers and forces of the Destructive Principle. They must be sustained or destroyed by virtue of, under, and through, the same general conditions.



Love Was the First Name of God

J. W. Norwood

Dear Friends:

Yes, I can and will inflict you with more articles for the magazine as per your letter of recent date, as long as the readers are interested in the material. I thank them all for their response and kind words of appreciation.

What I have in mind is a connected series of articles, each in itself an independent one however, I think might be really helpful to many students in understanding the roots of their own feelings and those of their fellow men—and how it all began long ago down to the present. Call it philosophy, mythology, the Bible, History, Symbolism, etc., along lines already started in previous articles.

I have the material, plenty of it, but not so much leisure. It is material for that "book" I am "some day" to finish, that begins ages ago in prehistoric times, tells the story of "Labor" in terms of economics rather than war and brings it down to the present. The Great School itself under many names familiar and some not so familiar to you, wanders around in this story like the hero, and we see it in attempt after attempt to get mankind to see "The Lord" and follow its ways, writing history in the sky with ideograms and phonograms and finally with phonetics—all sprung from the original "god-characters" of writing, every one of which was and still is a leaf on the tree of Life planted by the School as the "family tree" of humanity whose founder was "The Lord." I am still looking for a liberal minister of religion with plenty of vision, to write a preface. It would help in these times.

Advertising agencies and comic strip articles—a few of them—and the cinema are using the general idea behind these timeless symbols. They can do a lot of good for themselves and the world with a little more specific knowledge of the characters (formerly gods) of the old dramas called mysteries. My book may never be finished and if it is, will not be published if I can get the ideas in it over to the movie magazines and the actors guild. Recently I noted two of these characters (who are one and the same) in "Little Orphan Annie" strip, "Mr. Brink" played by Sir Cedric Hardwicke, is another. Somebody occasionally gets the swing of the ancient ideas—with no help from me, of course. "To You" articles, I hope, may bring out a technique for future actors to improve on.

So far as I have finished chapters of the "book" they cover. Orion, father of the gods; the Sons of Orion; Hercules, the teacher who became a strong man in Greece; Enoch who was architect and author of the Flood and Tower of Babel; Nimrod, his pupil; Chrysor and Misor, the twin ages of Business and the Mysteries; Amunos, War, The Masters split up over him, begat many philosophies, still unsettled as to which is which. Hermes, the savior of the Wisdom from the Flood, it will be a long time before getting down to John Lewis, Hitler, Stalin, Mussolini, Roosevelt, and modern Labor Unions! But "some day."

God bless us every one, goodbye and good luck until next time.

—J. W. Norwood

LGREEKS and Phoenicians, who understood the language of allegory and symbol long before they knew how to write, tell us that Love was the first god.

The Greeks who got the story from the Phoenicians, who got it from the "Land of Shinar" (Sumer) no doubt when they lived on the Persian Gulf, designated this earliest of known names for Deity by the word EROS.

The original word seems to have been UR, a word meaning Light, mental rather than physical, and as it referred to the Sky called AN, by the time this word got to the western Mediterranean it became Ur-Anus. The Carthaginians had Uranus as a rain god and our word Rain is one of its descendants. But let's not be diverted from what we started out to say.

Adam and Eve, the "first pair" translated into Greek allegory are "the first people," or Protogonos as the word used means. The Wise Men of these first people had names for everything just as we have, but they could not quite grasp the idea of what caused all the things to exist—any more than modern science completely grasps the same idea.

So, like their more learned descendants, they set about theorizing from known facts in the hope of making a discovery of the cause.

The facts were that a certain order prevailed in Nature. They had observed the operation of this orderly procedure by which creatures of the sky (AN), Earth (Ge), and Waters followed certain paths. There was disorder and confusion all three places when the something occurred, which men did not understand. Stars would fall from the sky, mountains tremble and shake and even belch smoke and flame. Tidal waves and floods occurred. Somebody must be mad at somebody else.

First find the cause of the order in nature—they knew enough about the disorder. Maybe if the cause of order could be discovered, men would find a way to control the disorder.

Were you ever in Love?

Chew over that one for awhile and you are sure to get the germ of what the Wise Men discovered.

Let us pause for 10 minutes so you may contemplate this thing in silence.

Have you come out of the silence with enlightenment?

(Of course, if you were never in love with anybody or anything you wouldn't understand and may skip the rest of this.)

Yes, the Wise Men were or had been in Love. They knew about the same version of a popular ditty that has been going the rounds of the radio recently—

"Comes Love—Nothing Can Be Done."

With Love there is order, peace, happiness. Without it comes disorder, war, unhappiness.

It is so in the domestic life certainly, as the Wise Men of all times, and even those not so wise, understood very well.

Having gotten thus far (you probably took less than 10 minutes to have this thought and they may have taken 10 centuries), the Wise Men observed that this love motif ran through animal life. So they extended it into sky, waters and vegetable and mineral kingdoms on earth first as a theory and then as a fact, by personal observation.

Here then was the power and the wisdom that controlled everything else, including Man, but was not itself controlled. And they felt they had discovered "The Lord" of all Lords or rulers and promulgated the idea in a big way.

As there were no newspapers, radios or telephones and telegraphs, nor even societies for scientific research except their own, the reporting of this discovery had to be left to the orators and minstrels and artists and dancers of the tribes who understood the art of story-telling by allegory and symbol. The Wise Men were all of these things, for that was part of the business of being Wise. So they were the first instructors of their people.

There were Seven of these Wise Men according to legends that were age old when history first encountered them, and these were symbolized by the group of stars known as the Bear and the Wagon which revolve around the Pole Star.

You have already learned the connection between the ancient conception of God and the Pole Star and its sign, the Swastika. In much later legends the Seven Wise Men were associated with Seven cities of Sumer or "The Land of Shinar," whereon was the plain of Edin (and still is), from which the Biblical version of the tale starts.

But how old the story is or where it originated, who can tell? North American Indians have the story of the Wise Men and the Swastika, too. It is not likely the Greeks or Phoenicians, nor even the Sumerians or Egyptians or Hindus, taught them.

What the story means to those who still know the uses of allegory and symbol, is this:

Early Man actually discovered God. He never invented God in his own or any other likeness. To him, there was a Power and Wisdom above and beyond our universe who controlled all wisdom and power within it down to the very sticks and stones of which it was made. From the seat of this Lord and Master of the universe, at least symbolically placed beyond the Pole Star as the one point of stability in

our world, poured down into the hearts and minds of men a part of the divine rays of wisdom and power.

Thus all men were "Sons of God" (i.e., of An, Ur, Eros, Love), and therefore brothers.

As an ideal, the Brotherhood of Man extends back into the stone ages. The Wise Men of all times have tried to make the ideal come true and are still trying.

One of their difficulties must be regarded as theological. Theology, born no doubt soon after the discovery of God, was meant to be a real science. On the scientific side it has produced a knowledge of ethics and probably once had the whole civilized world worshipping one God and one God only. But the acknowledgment of One God and the practice of monotheism have never been sufficient for long, to bring about realization of man's brotherhood either with himself or with the gods he invented as allegories and then forgot the allegories.

After every one agrees that there is a Supreme Power that governs the universe intelligently, the question arises always, who does he love best? And the answer, of course, is ME—I keep all the laws and know them backward and forward and a few more the other fellow doesn't know.

That happened after the "first people" discovered God.

In the Land of Shinar at some remote period—probably seven or eight thousand years before the Biblical Flood, which archaeologists now believe occurred about 4000 B.C., they changed the original name of God or gave him another one by which most of the Jewish and Christian world knows God today.

But that was in the days of Enki or Enoch or Enosh, and is another story from Mythology and the Bible and the language still used by our Cartoonists and Orators and Writers—and Theologians, unknowingly.



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The Measure of Americans . . .



Henry E. Feiring

THE "bottlenecks" confronting and confounding Americans seem to be a chief source of our national headache as we rush preparation for our role in the world drama. There are bottlenecks in the machine tool industry, in certain parts of productive assembly lines, in some of the raw materials. We know that bottlenecks are dangerous to us because they may interrupt or prevent the smooth functioning of an otherwise adequate national effort to produce what we so greatly need in the crisis now at hand.

In general, a bottleneck seems to be a narrow outlet or an obstruction (figuratively) which, though relatively minor in itself, prevents the completion of the greater task to be done. A bottleneck may mean failure unless it is overcome; but it is not without justification that we have confidence in American ingenuity and ability to solve technological problems. But Americans will be on trial in matters involving things other than their ingenuity and mechanical ability. There is another bottleneck, a psychological one, if you please, that will measure us with almost painful accuracy. As yet it does not seem to have been widely considered as a distinct problem. Because it is so important and so vital to our welfare, time spent discussing it may be time well spent.

We have a job before us. That job is the saving of American Democracy. The degree of success we meet with in that job is the measure of Americans. Psychology may not seem to lend itself to the same scientific and factual considerations as do engineering and production problems, yet it does have a cause-effect relationship bearing on the problem that is as immutable and irrevocable as are the laws of mathematics or the principles of physics or chemistry.

Democracy is a form of government in complete alignment with the Constructive Principle in Nature. This is so because it entails individual freedom and individual responsibility. Being what it is it cannot constructively prohibit in any of the main essentials of life wherein the rights of others are not transgressed. By the very nature of the thing itself and the freedom it grants it permits of a latitude of

activity wherein the Destructive Principle in Nature may find wide application. If enough Americans take enough advantage of this latitude the cause of democratic freedom is as good as lost. If, on the other hand, there are enough who can steer a course closely enough in alignment with the Constructive Principle the chances of preserving human democratic freedom to America and to much of the rest of the world seem to be very good indeed.

There is no part or phase of the present mad scramble for preparedness we are making that does not bear inherently with it as the future effects of presently determining causes the age old problem of constructive versus destructive. It is always a problem in individual life; it is also always a problem in national life. But the reason that it is vitally important now is that the fate of democracy hangs upon the way it is solved. Americans will solve it or they will not solve it; democracy will endure and grow or it will decline and vanish.

Fear, anger, envy; greed, hate, selfishness; vanity, ambition and ignorance. Intuitively, as one considers such a list of psychological fungi, he can sense in a quick general way the searing, blasting, destroying effect that they must and do have upon the cohesive forces holding together the elements and components of a functioning democracy under pressure that is new in its experience.

There are some strikes which may be justifiable but think how few there would be if fear, envy, greed, selfishness, vanity and ambition were held in check in human nature. Go a step further—and picture how quickly those strikes that do start could be settled if the opposing factions could meet completely upon the basis of equity, justice and right. Should Americans demand less of themselves under the conditions which confront us? Will both parties be willing to make concessions when they honestly believe their cause to be just? Can employers say to themselves "this is no time to squeeze out greater profits by asking higher prices or holding down wages just because in democracy's hour of need I might be able to get by with it"? Can workers say "I can strike and to strike now will hit where it hurts but I will take a longer

grow, even if I lose some of my temporary advantage, and wait until my act does not jeopardize my own freedom and that of my fellow men"? What workers and their leaders and what employers decide in these matters will be their measure as Americans.

In Washington and in other parts of the country are committees, bureaus and dozens of centralized organizations which have certain jurisdictional authority and certain duties. There is bound to be some overlapping of this authority and these duties. Can anyone who knows human nature as it is doubt that envy, selfishness, vanity, ambition and ignorance will superimpose problems that will equal if not surpass the problems of a purely technical and functional nature that already confront these men and women? The morale of a group can be broken, its efforts rendered impotent by the indulgence of these human weaknesses. That has happened over and over again in less vital issues: Will it happen with sufficient force in this one to prevent or destroy their work? Whether it does or not will be their measure as Americans.

We can obstruct, evade, hinder; we can retard, nullify and destroy; we can retreat, surrender and lose. We can do these things with conscious intent or through the selfish indulgence of weaknesses. We also can do them by being proponents of (to us) lofty idealism and standard bearers of convictions of one kind and another. Ideals and convictions are like many other great forces in Nature: they may be used to encourage and stimulate growth and development or, through over zealous application at the wrong time, they may be used to destroy in any of many ways. There are times when the realities of critical situations so completely engulf us that direct action with the realities is all that will preserve to us the opportunity later to resume our quest of the ideal. War is abhorrent to most of humanity yet we are faced with the stark fact that the United States may be plunged into war. Would isolationism preserve democracy, with or without war? Would religious conviction that opposes war, preserve democracy? While not attempting to answer either of these questions there is a point suggested by them that will bear some consideration. In the past the proponents of these ideas and ideals have not been able to prevent war. The same possibility exists now. If, then, in supporting these convictions their supporters are hindering and obstructing preparedness for that which may come in spite of them, they are faced with some vital ethical problems.

There are certain things that people are prone to set aside as untouchably and unquestionably holy. Otherwise intelligent men and women will put them in a special compartment of their being and keep

them there without benefit of logic or analysis. Religion sometimes is one, politics another, as well as various and sundry ideals and convictions. That that right of individuals is respected in this country, one of the very few remaining ones wherein that is true, is due to the democratic freedom which we enjoy. With the threat to democratic freedom there is a threat to that right. What will these people do with their convictions? Herein lies another measure of Americans.

America and Americans stand before a yardstick, physically, spiritually, mentally, morally and psychologically. We stand before it in all aspects and phases of our efforts to prepare ourselves for whatever may come. Our patience will be measured, our intelligence, our courage, our perseverance. Our economy will be tested, as will our resourcefulness. If war shall come then new problems will arise to measure us further. How will we deal with the peace to follow? Will we be fair, just and equitable; will we be wise and strong? Every good purpose will be hindered, every gain contested. Out of all the efforts for and those against will emerge certain choices, certain decisions refined in the contending fires of the democratic process. These choices and decisions and the results springing from them will mark the stature of Americans.



"TO LIVE OR NOT TO LIVE"

"The mother of a friend of mine died the other day. My friend's 11-year-old daughter was sent away until after the funeral. She must be spared a knowledge of death.

Is this not a characteristic of our society? We treat death as if it were an aberration. Age approaches, but beautician, masseur and gland specialist cooperate to keep alive the illusion that we are not really growing older. Anything that reminds us of the inescapable fact that we are to die seems morbid to us.

Yes, without the serene acceptance of death as inexorable, we lose all the magic and wonder of life, and live in constant unconscious fear. For only when one is no longer afraid to die is one no longer afraid at all. And only when we are no longer afraid do we begin to live in every experience, painful or joyous; to live in gratitude for every moment, to live abundantly."

(Excerpt from Dorothy Thompson's column in New York Herald-Tribune)

As John Keats says:

"Welcome joy and welcome sorrow
Lethe's weed and Hermes' feather,
Come today and come tomorrow!
I do love you both together.

"Where Angels Fear to Tread"



Helen P. Thurman

LIFEGUESTS of the evening had gone home, and I was aflame with indignation. How well the modern phrase "burned up" indicates the actual physical reaction to anger and resentment. "Burned up" I was, and I kept feeding the flames with my imagination until by the time I had "lain me down to think" but not to sleep, I was ready, in all righteousness, to begin a crusade.

The reason for my indignation lay in the fact that during the evening, and for some time past, I had been witnessing the domination of a lovely young bride by her older, and much stronger-willed, husband. Seeing a woman imposed upon by the "big, strong male" has always had the same effect upon me as a crimson flag is supposed to have on a bull, and I had spent the evening alternately repressing a desire to speak my mind, and making sharp and acid comments. My resentment lingered after they had gone home, and I wasted an hour or so that should have been spent in restful sleep, mulling the question over. It was a darn shame! Even the apartment in which they lived, a dismal, unattractive place, had been the husband's choice. It was he who decided how the family income should be spent; he who said where they should go, and when. At the first opportunity I would have a talk with the bride. She should understand that this was no way to begin married life. And so on, and so forth, until suddenly, from "nowhere," came the intuitive flash, "-Where angels fear to tread." I completed the phrase in my mind. "Fools rush in where angels fear to tread." The heat of my anger subsided under a cooling wave of humility.

All that I had read and thought about the subject of tolerance came to my mind. Here I had been trying to impose my own standard of conduct on somebody else. I wanted those about me to be "good" as I saw good. If they weren't, I resented it. Those were the plain facts. Finally, with consciousness shifted from the turmoil of emotion to the calm of reason, I began to see the ramifications of this attitude and its relationship to certain basic principles.

There is a "legend" in the Mormon church that "before the foundations of the earth were laid," there was a meeting in Heaven between God, the

Father, and his sons, Christ and Lucifer. God, a forward-looking gentleman, was open to suggestions as to how the world was to be saved. Lucifer offered a plan: He would carry the plan of salvation to earth, and the sons of men would have no choice but to obey. "There'll be no fooling around," was the gist of his remarks. "They will be good, or else!"

But Christ had another idea. "Why not give men their free agency? Why not show them the Way to the Abundant Life, and leave the choice to the Individual?"

Now, great was the furor created in Heaven by these divergent views. In fact, so keen was the contest that it resulted, at last, in a great war in which the hosts of Heaven all took part. At last, Christ and his force were triumphant and his plan was accepted as the manner whereby man would, or would not, be saved.

In common with most religious legends, it would seem that this one contains a basis of fact. The way of the destructive principle is coercion, force, enslavement. The way of the constructive principle is freedom of individual choice and will, be it for good or for ill.

It is pretty hard sometimes not to be little Lucifers in our own spheres of action. We are so right, and the rest of mankind is so blind and foolish. What a lovely world it would be if only everybody else would do as we do, think as we think. It is easy to become impatient with people who follow their own stubborn pattern of behaviour rather than subscribing to our superior ethical judgments. But the bare, stark facts remain. Each individual must operate according to the law of *his own being*; must establish *his own* harmonic relation to the moral order of the universe.

Carrying the idea one step further, those governments which attempt to regiment their people into health, wealth and happiness are operating against the Constructive Principle of Nature. No matter what the immediate ends are, they are the ends of expediency rather than principle, and, as such, will one day perish from the earth. Man must be free; the only coercion being that of his freedom, he does not harm his fellow man. No matter how benevolent a despot may be, as long as his people are occupied

with doing *his* will rather than their own, he will succeed only in developing a mechanized and soulless society. One cannot command the "Age of Reason" to be written, nor the "Sonata Pathetique" to be composed. Such achievements are the result of man's slow evolution toward alignment with the Will of God, not forced alignment with the will of the current dictator.

The Brotherhood of Man will not be imposed from the top down. It will be evolved from the bottom up. Each individual, through experience, knowledge, and self-effort will learn to say, understanding what he says, "Thy will be done." There is no doubt that, eventually, we must all obey the will of the Father. That is Nature's Coercion. That was Nature's purpose when she shot us forth from the bow of time. But lesser "dictatorships" are doomed. Brotherhood, like poise, is not a lid clamped on hellam. It is a state attained.

Well, perhaps, you are saying by now that I went pretty far afield to prove to myself that my neighbor's affairs were none of my business; but it helped me, as generalization frequently does, to put the specific in its place. I am not saying that never again will I rush in "where angels fear to tread." That would be asking too much. But maybe my conscience will give a sharper twinge next time. That is all I can ask, for that is Evolution.

Are You Stale?

1—What is a pathetic fact regarding failure in the history of virtually every constructive World Movement?

2—What fact makes it more than likely that the Ancient Mysteries are the real source of the genius and inner spirit of Free-Masonry?

3—(a) To what must mankind look for human action?

(b) Upon what knowledge does this statement rest, and what does actual study of man in two worlds demonstrate as to the motives which activate him?

4—When only does the ethics of life appear?

5—(a) What is the cause of self-invited degeneracy, abnormal development and perversions, and how only can they be overcome?

(b) Does this help to clarify the reason for the statement that "Man is arbiter of his own destiny"?

6—From the observations of Natural Science concerning life in the spiritual world, what are found to be the governing causes in the evolution of man upon both planes of existence?

7—To what independent Powers and Capacities must be attributed the errors and confusion which human marriage brings into the orderly operations of the Natural Law of Affinity? Why?

8—Is it possible for the vain, the selfish, the mean, to achieve spiritual independence?

9—Give a practical illustration from history of how intellectual vanity leads to controversy, dispute and intellectual conflict.

10—In addition to colors, what are some of the things that can be seen in the Magnetic Field?

11—What is the first distinct personal evidence of spiritual self-unfoldment and of the ascendancy of a moral man?

12—Has it been found that "vegetarians" are necessarily of a more moral character than those who live on a mixed meat diet?

13—Why is it that the Individual who tries to hurry out of this physical life is making a great mistake?

14—What is one of the most common errors committed by those who pass into the spiritual life, which causes them to remain years in the magnetic field?

15—What are the inevitable results to Individuals in the spiritual world, who organize and direct spiritual armies and all mass movements for destructive purposes?

16—Would you say that the process and evolution of humanity upon the earth plane would have any effect upon the future conditions of humanity upon the spiritual planes? Why?

17—Why is it fortunate that the power of voluntary withdrawal from the physical body, as in suspended animation, is withheld until the Individual develops a high degree of Personal Responsibility?

18—What method would you adopt for the practical application of Conscience and Consistency in your everyday life? How much of it are you doing?

19—Define the words without consulting the book.

Are You Word Shy?

What Is Security?

IF You are one of the average millions of human beings, your first thought in answer to this question will be, "assurance of financial safety for the rest of my life, sufficient to supply me with the necessary comforts and some of the luxuries which I desire." In other words, to the average person security means financial and economic surety during this lifetime. That, however, is a very small segment in the large circle of true security; for security, like all other ingredients of human life, carries over into the world and life beyond where finances cease to play the important part in living which they do here in the physical world. True, financial security is something to be desired and is a worthy goal toward which to strive—when it is kept within due bounds and is not allowed to dominate one's life and contentment and viewpoint.

There are probably very few people in the entire world today who can truthfully say they feel wholly secure, whether they limit the term to the financial phase, or whether they take it from the broader vision of true security. The Hottentot may, because he perhaps knows little or nothing about security; but who wants to be a Hottentot? With the instability of present conditions, who can safely say he is even financially secure? You know the old bromide "There is nothing sure in life but death and taxes." Does one even feel sure about these in this time?

What is Security? Webster states: "*n.* 1. Condition or quality of being secure; secureness. Specif.: *a.* freedom from fear, anxiety, or care; confidence of power or safety;

hence, assurance; certainty. *b.* freedom from risk, danger, or harm, or the like; safety. 2. That which secures or makes safe; protection; guard, defence."

Secure: a. 1. Free from fear, care, or anxiety; easy in mind; not feeling suspicion or distrust; confident; "*Secure of Soul.*" *Dryden.* 2. Overconfident; incautious; careless. 3. Confident in opinion; not feeling, or without reason to feel, doubt; certain; sure; as, *secure* of a welcome. 4. Not exposed to danger; safe, as *secure* from foes. 5. Free from uncertainty of occurrence, result, execution, etc.; assured; sure; certain; as, a *secure* victory. 6. In safe keeping or possession; secured. 7. So strong, stable, or firm as to secure safety; safe."

Now! How secure are You, or any other human being? What is the degree of *your security*? You will note that security covers many phases of life and living. Perhaps You also have noted that fear, and its phases, is considerably involved in the condition—which places security within the realm of the Soul and therefore makes of it primarily a psychological condition. So even anxiety over financial security, being a form of fear, is stationed in the psychical realm and far transcends the purely physical phase of living.

Security, meaning freedom from fear, in its many forms and phases, makes of it an elusive phantom insofar as most Individuals are concerned. For who can truthfully and conscientiously say that he is entirely free from fear in all of its many forms and phases? Possibly very few. There is a fear of the loss of the loved ones, fear that the children are not what they should be, fear

for physical life, loss of position—there are infinite fields in which fear operates.

To feel secure requires that one must have a broad knowledge, particularly of how to control fear. To free oneself from fear it is necessary for one to acquire greater knowledge of Nature's laws and processes. Every person possesses a certain amount of knowledge, perhaps just sufficient to make him more fearful; the only way to overcome it is to broaden his field of knowledge. Then also he must rightly use that knowledge, for wrong use only increases the sphere of fears.

The struggle for existence and the struggle for security both are phases of the struggle for Individual Completion and Happiness. It is necessary for man to exist in order to be happy; in order to be happy it is necessary for him to feel secure. Basically, all struggles are a part of the fundamental struggle for happiness.

When one is filled with the sense of insecurity, he is filled with fear; which, in turn, causes the creation of all manner of imaginings. The imaginings cause greater fears; a vicious circle is the result.

Jealousy is a form of fear and anger combined. Feeling insecure concerning the person one loves brings about a fear of loss; the imagination begins to work and one is impelled to do things to force security of love. This fails, for love cannot be forced; and many times the supposed love turns to hate because of its own frustration, after which the effort is made to injure the loved one. Another vicious circle.

The struggle for security on the physical plane is a worthy struggle, the same as the struggle for existence on any plane higher is a worthy struggle. Those who recognize the struggle for existence and that for security as fundamentally the struggle for happiness realize then that the struggle for happiness, with all the lesser phases, is a moral struggle. This realization fixes a different valuation on the various problems and struggles, and enables the Individual to meet and face them from an entirely different viewpoint. His endeavor then becomes one of meeting the insecurities construc-

tively and morally. To those who fall short of this realization and think only of financial security as being fundamental, immorality and immoral acts become a secondary consideration. Again a vicious circle, for the immorality leads to greater insecurity, greater fear, and more rapid strides along the Road to the North, which leads away from the goal of Happiness.

God, or Nature, has created laws which make it necessary for every human being to make his own struggle for Happiness, which includes the struggle for security. None can escape it. None can evade or avoid it with impunity. Many people believe that when they make the transition from this plane the struggle is over. What an awakening these will have when they attain their realization in the spiritual world. The same old struggle will still be with them. In the struggle it is necessary to erect higher and ever higher moral standards which requires the garnering of greater knowledge and a more rightful use of it. Even when the state of happiness is reached the struggle still remains to maintain it. The goal of happiness must be earned—it must be attained, maintained, and sustained, in order that security may prevail.

The economic problem is a vital one and an individual one in the physical world. Each human soul has certain desires, ambitions and aspirations. Man desires to work, to save, to enjoy his particular kind of recreation. Woman desires to marry, to have her family, to express herself. Together they desire to rear and educate their children and to provide for days of old age that they may be free from charity and independent of the support of their children. This has been true in the past and it is still true of the present generations; it will be as true of the incoming generation as it is of the outgoing one. It is human nature.

Man and woman desire a home of their choice, whether it be a small house and garden in the country, a large farm or ranch, or a hotel room or an apartment in the city. Man desires to choose his own environment. While man has no objection to wearing a uniform in the army or navy, or for

other specific purposes, still he chooses to have the type of clothes that appeal to him in the regular walk of life. Woman, too, desires to have the kind and color of raiment that appeals to her esthetic taste. She wishes to choose the food that appeals to her — all of which relates to the struggle for financial and economic security.

Man has been created an explorer by God, or Nature. It is this characteristic which has caused him ever to seek new fields of endeavor. And in doing so, he does not always choose the easiest way; oftentimes it is the hardest work and the most difficult labor that he chooses. Men who explored the north and south poles, voluntarily undertook to isolate themselves for months and even years, under the most difficult and trying conditions. Likewise with those who explored the deserts, the wastelands, the mountains. Men have forfeited their physical lives freely and willingly rather than to surrender their moral standards and principles. Man desires, consciously or unconsciously, to seek his own growth, development and unfoldment in his way, of his own choosing, and in his own good time. And he seeks his freedom to do so, part of which is dependent upon his financial security.

So it is evident that the struggle for financial security is a worthy one and an inherent one. The regimentation of men and women, the dole system of providing a bare and meager living is not satisfactory. It curtails man's freedom; it is against his God-given right. He is justified in his efforts to remain free of it. Just so long as he keeps this struggle in its legitimate niche, just so long is he constructive in his effort. When he crosses the line of legitimacy, where the financial, economic security becomes the dominating note in his life, then it becomes destructive and his Road to the South becomes obstructed.

Very recently in a social group the conversation naturally drifted around to a discussion of national affairs and conditions, including, of course, the financial insecurity. One of the members, a former schoolteacher and now the mother of two young boys,

forcefully expressed her views in regard to the present national set-up. Among other things, she voiced a keen resentment against the wage scale received by her husband who is employed in an airplane factory in the defense work. He is earning good money but not enough to satisfy the wife and mother who holds that, in normal times he would look forward to promotions and higher wages, while now he is limited by the defense work scale. She feels that he is now in the prime of life — perhaps his only opportunity for making money to give them financial security and the means to educate their children. She feels the defense workers should be paid top wages and be given every opportunity, so their futures may be assured. She is bitter and resentful, excusing herself on the basis that "there isn't going to be any war, anyhow; this is just a scare and an opportunity to hold down the wages of the workingman." She wants all the conditions today of normal times; refusing to accept any of the sacrifices attendant upon defense measures, refusing to accept the edicts of the majority, and looking only to her own meager family interests and future security. Her soul is seething with resentment, selfishness, and greed for herself and her small family; ignoring the similar plight of her many fellowmen and closing her mind to all but her own little selfish view.

Another member of the group was a young woman, secretary for an insurance executive. In speaking of financial security, stocks, bonds, etc., this young woman inquired of the other: "What would you do with money today if you had it?" The latter replied: "I'd invest it, of course, in safe investments!" "And pray, where would it be safe?" inquired the young woman. There was no answer, for today there is no safe investment in the old sense of the word.

The young woman also is disturbed and distraught over the situation. She feels lost and insecure, for all the things she had been taught to rely upon are gone in these times. While she, too, would like to look forward to something more stable, still she is not selfish and grasping as is the older woman;

hers is more a sense of bewilderment and loss. Her entire outlook on life has been disturbed along with that of millions of other men and women - and she is at a loss to know where to turn to find other values to replace those she has known.

There is no financial security today. To enjoy any peace of mind one must re-establish his outlook on life. He must base his life on values other than material security, and make his adjustment to the unstable conditions as they exist. Unless he is able to do this, his life will be a continual strain of bewilderment, fear, resentment, and instability.

While security for one's family is a splendid achievement, a far greater value is to be able to adjust gracefully and contentedly to the instability of the times, thereby establishing a wholesome mental, moral, and spiritual environment for the family. With this as a background and stabilizing influence, the children, in their own way and own time, will work out their own financial condition in harmony with the general conditions of that period. A peaceful, calm, wholesome home atmosphere and moral education is of far greater value to them than a college education received as a result of tremendous strain and resentment and sacrifice.

Economic security is a very worthy goal to strive toward; but from the standpoint of an evolving Individual who is living in a group wherein that security has been shattered, it is for him an opportunity to make greater growth. With his deeper understanding of the true meaning of security and all that is involved in it, there is no need for him to feel that utter loss and instability so deeply felt by those enmeshed in the present web of circumstances and who can see or sense nothing beyond the narrow bounds of financial security. The latter, with the deep spiritual understanding back of it, is fine; without that, it is of little value to a soul traveling its road of life.

Paternalism is not the answer to the problem of security for one's children. Parents may slave to provide financial security for the

family, only to have the children leave it all behind and venture forth in the world of insecurity to make their own way, free from the dominance of home security and the dictatorial attitude of parents. A daughter will leave the security of her parents' home to marry the man of her choice who perhaps does not have even the security of a regular position. A son will leave the family roof and venture forth in gay anticipation of making his own way in an insecure world. One young woman whose father was an excellent example of the unbalanced angle of financial security, left home at an early age to seek work and earn sufficient money that she might obtain a teacher's degree. From early childhood the main and important interest in her father's life was to obtain financial security for himself in old age. This idea offset all the many other values of life which were of such far greater importance essentially. The constant dwelling on the idea, the constant talk about it, the constant air of it which permeated the home atmosphere, so beclouded the deeper values and smothered her finer ideas, that she cast aside the security of her home life and went into the world on her own. Many other young people have been known to do likewise; it is a part of youth to accept insecurity, to sacrifice financial security for those things which seem of greater value to them.

The dominant vibration in the world today is that of insecurity. People sense it, feel it, respond, and react to it. There are irritations, quarrels, suicides and murders resulting from it, even without the conscious recognition of the condition. The one stabilizing influence and force can and must come from those Individuals who seek first the higher values of the Soul; who intelligently endeavor to make their adjustments to present conditions in spite of disappointments and heartaches and fears; who have found their own deep center of faith and trust in Nature's Great Plan and Purpose; and who can maintain their wholesome state of poise and balance, regardless of the many winds of adversity which blow and batter against their bulwark.

To feel real security one must sound the depths of his own soul to where he finds an all-abiding faith in the beauty and goodness of all things, and the confident assurance that God, or Nature, has ordained that in the end, all men shall be secure. Whatever may come, whatever problem may arise involving his security, if one knows within his own soul and intelligence that the deep values of life lie in the realm of the moral and spiritual, only then can he erase all fear and all shadow of insecurity, and rest firm and assured in his consciousness that "all is well with the world."

The Searchlight . . .

What do you understand by the expression "the love of power"?

Do you crave it?

When is the "love of power" constructive and when is it destructive?

Analyzing yourself, are you conscious of any of that kind of craving for power which makes you a tyrant in the home, a leader in society, a "boss" in club life, and an "organizer" in any movement you join?

If so, what is your duty to yourself? Why?

Which do you find more agreeable to do, control other people, or control yourself?

What is the difference between "love of power" and the enjoyment of influence?

Which gives You the most satisfaction, the consciousness of your ability to control people, or the sense of having influence with them? Why?

Are You much given to the effort to influence others?

In this exercise of your Reason and powers of Persuasion, have you always a clear concept of your own Motive?

Do You always discriminate, in the exercise of your influence, between your desire to Serve and your desire to Conquer? Why?

After studying the subject, what do You think of yourself in regard to it? Are You proud of yourself, or do You consider that You need a "working-over"?

Pine Needles . . .

Joseph A. Sadony

Suppose you want something that is good, and reasonable to expect; but in your circumstances there is little likelihood of your ever attaining it. Are you going to cast it out of your mind, and prepare yourself to do without it? Foolish you! In my case I hold the thought anyway; always have, and always will. It's better than not at all; for hope often brings fruition of that hoped for. Aren't you silly to throw away this possibility, as well as the pleasure of anticipation, even should nothing come of it at all?

Perhaps you fear being disappointed. Then you haven't yet learned how to hope. For when hope becomes a habit, you need never be disappointed. Live upon hope and die in despair? Oh no. Habitual hope becomes reasonable, giving birth to faith. One can live realities even though he be locked in solitary confinement. That's why God gave us the ability to dream and create visions, with tears and smiles, as if they were true. And it can be done. Moreover it IS true, even though a mental concept. Is this not a "reality"? If not, it could not exist.

But what about romantic illusions and disillusionment? Man's meddling again. He hasn't learned how to dream dreams and hope hopes. The man who lives in a vacant lot without a flower in sight hasn't learned how to put God's laws and seeds to work for the good of his soul. Where did the beautiful rose bush come from, that he passes in his neighbor's yard without even turning his head to see? Nor does he stoop to inhale. But I know what's wrong with him. It happened long ago. He cast something out of his mind, because he thought he couldn't have it. And with it went all the other "foolish" things that make a mind worth living in.

Where did John Bunyan get "Pilgrim's Progress"; from the walls of his prison? Whence came the voices heard by Joan of Arc? And let's go further, though it be from the sublime to the ridiculous: where did the pink elephants come from to "the old soak"? They must have come from some menagerie besides his bottle. And certainly they seem real enough to him, a wonderful power mis-used. Create what you will with it. But when you must, accept the consequences of that mental fatherhood. Would the prophets of old have been satisfied with pink elephants when it was in their power to announce the coming of Christ? The idea is not comic; it is tragic. Moreover, it is "real." The brains of men are daily enacting such travesties, and why? Cowards! Not afraid of death, no; not of beast, weapon or man; afraid of being disappointed, afraid to face the bankruptcy of their self-evaluations. They are afraid of their own souls which were cast out along with a false hope. Their own ideals knock like beggars at the door of the manger of their own brains. But it is now a dog-house. Or full of pink elephants.

So now everything is twisted around. Ask them how they feel, and they are more apt to say, "Well, I don't feel as bad as I did," instead of saying, "I feel a lot better, thanks." Have you got enough to drink? They are the ones that say their glass is "half empty" instead of "still half full." "We're in for it now," they say, "the Dark Night is upon us." Pessimists! But don't pay any attention to them. Nurse that little hope of the great opportunity that is yours with the break of a new dawn. Say, "See the beautiful sunset that could not exist without those dark clouds that will wash away the blood of the night and wet the soil of the soul of man for a reawakening."

Personalities . . .



J. D. B.

LSTEP aside, O toiling brother, into a convenient by-way, and for a moment let the surging crowd pass by. Do not tremble like a child for fear that you may be hopelessly left behind, for you will be forced back all too soon, though if you really pause, and truly ponder, you will never again be so completely identified with the pursuits of the crowd, though you will still be a part of it. Ask your soul: "What are these personalities that make up the mighty human tide so wildly rushing past—this rushing tide replenished at every instant by birth, depleted at every instant by death, yet flowing on forever! How read you this journey from the cradle to the grave!"

Think of the countless myriads whose weary, toiling, bleeding feet have worn deep the channels of this river of time. Listen to the complaints of the weary, the cries of the wounded, the groans of the despairing. Watch with pity the ashen faces as they hear the sound of the cataract ahead, over which they know they must plunge alone into unknown depths. Many are resigned in the presence of fate, for there is true courage at the heart of humanity, but how few are joyous except through ignorance and forgetfulness, and these are the frightened ones in the presence of the inevitable.

Listen to the loud acclaims, when in the rushing stream, one is for a moment borne aloft on the crest of a wave, and watch the envy, and even malice of those who are inevitably drawn into the hollow of the wave, as they also struggle to reach the crest. Alas! the waves of Wealth, and Fame, and Power; Alas! the bubbling foam of Love. The night cometh and the stream is still; yet even in the arms of the Brother of Death the echoes of those mighty waves chant their requiem.

Listen a little deeper, O brother of my soul, and hear the sound of many voices: "What shall I eat? What shall I drink? And wherewithal shall I be clothed?"—and then Alas! "O whither do I tend!"

And still the surging tide rolls on. A friend is passing yonder; hail him and beckon him to thy side. He

answers: "I cannot wait; I have not time." Alas! what hath he else but Time, and the foam of the maddening billows?

Turn now to thy companion, he who bade thee aside. Canst thou stop to consider, "Is he short, or tall, or fat, or lean, or black, or white, or man, or woman?" "Are his garments soiled or clean?" "Comes he from the East, or from the West?" "Hath he letters of introduction?" "On whose authority did he bid thee halt?" "Did he speak in conventional language, and with proper accent?" "Has his raiment the odor of the sea, or the breath of the mountain, or the fragrance of the flowery vale?"

Be sure it is not thy awakened soul that thus inquires, 'tis only the voices of the stream yonder, and when thou turnest to look for thy companion, lo! he is gone and thou art alone, alone with thy soul, and with the echoes of the stream. Fear chills thy blood, and every separate hair stands on end, and as thou rushest back into the surging stream, even thy boon companions are terrified at thy staring eyes and thy death-like face.

Hast thou seen a ghost? Yea, verily, the ghost of ghosts, the Dweller of the Threshold, and yet thou mightest have found a friend, a teacher, a brother. Rush back into the stream. O! terrified, thou that fleest from thy shadow, and plunge beneath its festering waves, yet even as its murky waters overwhelm thee, thy muscles creep and fear tugs at thy heart-strings.

How many are turned aside by personalities! How many look to the garb of the messenger, forgetting the message, and yet is not the message plain? At one time the message comes from a manger, at another it descends from a throne. Yet is the message ever the same. Nature and time regard not personalities, but swallow up all alike, yet do nature and time and destiny teach ever the same great lesson, and he who would learn of these must both forego and forget personalities, his own, and those of others. Personalities are but the fleeting waves on the river of time, caused by the friction of the winds of fortune; they are thy weakness and not thy strength. Thy strength

is in thy soul, and thy soul's strength is in the calm, and not in the storm revealed.

Inquire not who or what the messenger, but study well the message that comes to thy soul, and bears thee ban or blessing according as thou receivest it, and while thou waitest with lamps untrimmed the Bridegroom passes by.

What matters it to thee what infirmities the messenger may bear, except as thou mayest help him so to bear them that Truth may run a freer race? Is it not enough for thee that Truth hath given him her signet ring? Judge then of this, and if he falter in his speech or loiter by the way, take up the theme in clearer tones and speak it from thy soul to all thy kind.

Wilt thou withhold thy blessing from the hand that bears the gift, and covet while rejecting the very gift it bears? If thou art so at cross purposes with thyself how canst thou be at one with Truth?

Truth is many-sided, speaks every language, is clothed in every garb, yet is she ever still the same, One, and unchangeable, now and forever. And if she is no respecter of persons canst thou be more select than she?

Alas! thou canst not find her thus, but error rather, and self-deceived rush down the stream of Time, and when thy personalities fall then shalt thou realize that thou didst refuse the banquet of the gods by scornful thus their messenger. Search out, and know and love and serve the truth, for truth's own sake. Follow it through all disguises with scent more sure and keen than hound in search of game. Refuse it not, though it reach thee from the depths, welcome it as though straight from God's own throne, and thus shall it ne'er escape thee, and neither love nor hate nor fear shall mar thy harvests, and truth shall honor thee, as thou hast welcomed her.

Beware of false authority, for neither pope, nor priest, nor book can itself contain it all, and yet despise them not, for so thou'lt miss the truth. The sole authority for truth is truth's own sake and if thy soul is but akin to her, thy quickened soul will recognize her every garb, by ties more strong than blood, by kinship everlasting, and as the waters mingle with the sea, so flows thy soul into the bosom of the deeps whence springs afresh in thee the everlasting Life which is the vital breath of Truth.

"Think not the beautiful doings of thy soul shall perish unremembered. They abide with thee forever; and alone the good thou doest nobly, truth and love approve. Each pure and gentle deed of mercy brings an honest recompense, and from it looms that sovereign knowledge of thy duty done,—a joy beyond all dignities of earth."

An Easter Vision...



Eola W. Hoswell

Thank God, the Prodigal has come home,
He has "arisen" and come again to the Father's
House.

True, into a "far country" he went—
There fed "upon husks with the swine";
Feasted upon that which neither nourished nor sat-
isfied.

The Pure White Light of Truth penetrated illusion —
Enlightenment came —
He "arose" and turned again to the Father's House.

Prodigal every one, until he knows himself a child
of God.

Why the folly of struggling with Negatives
When always the Positive leads the way?
Why the futility of battling with resistance
When to "overcome with good" is the law?
Why the unwisdom of crucifying, hating, killing the
Brother

When we are commanded to "Love!"
Why loiter and dally in mist and shadow, by the
wayside,
When full orb'd Light of Truth guides?
Why the sadness of dwelling—alone —
When Brotherhood is the Plan!

The Prodigal has learned—"Love is the fulfilling of
the Law"
And returns again to the Father's House
To wear the ring and the royal robe.

At last he knows - "We are now the sons of God."

The Great Symphony: "Ordo Ab Chao"



A. Taltosh

TRUE as it may seem, yet true as an axiom it is that, "As above, so below," or "The Macrocosm is the true Ideal of the Microcosm." Observation and experience prove this to be so. Evolution, in general, is but the gradual realization of this Idea and Ideal, in all particulars. The evolution of mankind, the unfolding of a civilization, the growth of a nation, and the development of an individual—all follow this line. Geology, archeology, history and memory, in analogy, find agreement on this one point. Because of this, they are all classed as the "memory" of these respective divisions.

While the development of one individual can be carried forward at an increasing rate, depending on the effort exerted by that individual along the natural line of evolution, co-operating with Nature in general and controlling his own, in particular—the growth, the unfolding and the evolution of the larger division is going on at a respectively slower pace.

Considering not the degrees, but only the phases of evolution from the physical side of life, three of these are noticeable. They are, from the standpoint of the individual, moral, political and economic, respectively. In the Ideal these phases are evenly balanced. In the individual it takes, relatively, a short time to reach such balance; whereas, in the larger units, this point of balance can be reached only when the "Millennium" arrives. Now, this is not an indefinite statement. It is just what the term "Millennium" indicates. So far, in the past, the one or the other, or the third of these phases has been in the foreground; different in degree in different civilizations, nations, groups or units, as it is evident in different individuals. Historians, as individuals, have looked upon this progressive "see-saw" as social, political or economic struggles or upheavals of "society", mainly determined by their individual viewpoint. This is the reason why history is written, at times, with a cultural, or political aspect, and at other times with an economic "slant". Of course, it is, in these cases, wrongly considered that one and only one of these phases is the determining factor in the evolutionary process.

In the natural order of things, the three are equiva-

lent in importance. Yet, in outer expression, they develop successively. First the social, then the political, and lastly, the economic aspect. The nature of man's responsibility as a free agent in the Moral Order of the Universe demands of him, individually and collectively, this successive order of unfolding upon the physical plane. It needs but a look, unclouded by the details, upon past experiences of mankind, to convince one of the fact that such is the case.

For an example, look at the "social experiment" Moses, the Great Jewish Master, has inaugurated. Whoever his backers were, he and his followers appear to have laid out the "natural" line, way or path, for that experiment. Whether or not it succeeded is not now the question. Now, today, we find ourselves involved in another such experiment—with a difference. While in the former, the "Plan" was given to the people or the individuals concerned "ready-made", meaning it was "patriarchal", now it is, or so it appears, given only to those who can read the "signs". The people themselves write their Declaration of Principles, their Constitution, or their Articles of Co-operation, after developing and maturely considering them.

This seems to be the case with our nation, the United States of America. Evolution appears to be left to and dependent on the development of the sense of responsibility of the individuals who comprise the citizenry of this nation.

Looking at the turmoil, the "mix-up", in which the so-called civilized countries find themselves, we are bound to see that, while there is a moral or a social basis to all their actions, and while these take on a mental or a political form, they are really concentrated upon the material, or rather upon the economic field. In other words, it can be justly said that this world is in the throes of the birth of a new economic order of the day. Such labor, particularly if man did not willingly and consciously live according to the laws of Nature, can be very painful. That, of course, is the case today. And, too, in trying to determine the nature, the sex, the name, nay, even the parentage of the coming child, men, according to their ancient custom, get into each other's hair, into a quarrel, a

war, a slaughter. To what purpose? Nature will take its own course, anyway. That new economic order is coming. It has to come. Is it not so *decreed*? It is a natural (con)sequence in the evolution of mankind. And in all probability, it is not going to be a "system" over which the nations believe they are fighting today.

Notwithstanding the pity aroused by the lamentations and the cries of suffering humanity and in spite of the all-embracing compassion for them, a *spiritual standpoint of Poise*, makes it possible to look at the thralldom of the nations that is holding them in bondage to the material side of life, and at the same time to *hear* the Music of the Spheres. From this point, the unfoldment of a civilization and the growth of a nation appear as a Great Symphony in the making. A Symphony with a "Theme", with "Rhythm", "Harmony" and "Melody". That is a vantage point at which our Memory, our Reason, and our Imagination are at a perfect balance, therefore, our Judgment impartial. From here we can have a broader view of things. It penetrates deeper and higher, farther and further. Our horizon is wider. Details lose their confusing ability.

Standing thus here, we can look upon the inception and the conception, the formation and the birth, the growth and the early development of this Nation, our Nation, which is to establish the beginning of a New Civilization on the Western Hemisphere. With this in mind, past, present and future become as if they were focused in one historical viewpoint, and thus, our attention becomes centered upon the real happenings, occurrences and events on our earth, as it would not be possible to view them otherwise.

Let us look. There, as far back as the Reformation, we can see some groups of the present civilization, striving and struggling against great odds, as if to gain a foothold on a spiritual level. They are trying to establish what they properly call "Freedom of conscience." You can see the turmoil spreading and going through its different phases. Then, as if of itself, and at times, as if by providence, this spiritual movement and its intellectual and material aspects turns into a moving of the peoples themselves. By this time the movement has grown into one for "*Religious Freedom*." Oceans can not stop it. Like huge waves it crosses them, and on the crest of these come people, imbued with the idea of this new freedom, to the shores of our land. Here, these people not only attain, but in time, establish this freedom. In this establishment they founded the thirteen American Republics; which, as a unit, comprise the United States of America. Thus, conceived in Religious Freedom, "*Political Liberty*" is born. But, they seem to know that, although freedom of conscience

has been attained and political liberty established, these can not be maintained without "*Economic Independence*" of the individuals, making up this new nation, as its citizens.

That such is the case, all you need do is read the preamble of the Declaration of Independence; which can be taken as a Declaration of Principles, upon which these people laid the foundation of this nation. Here it is stated that, "We hold these truths to be self-evident: that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are *life, liberty and the pursuit of happiness*; . . . " Here, you have it. Though, reading in reverse order. The natural order of the sequence of the conception, the birth, the growth and the evolution of a free nation, seems to have its start in and with the "freedom of conscience" of the individual.

So was given the "Theme" to our Great Symphony: *Religious Freedom Political Liberty—Economic Independence*— of the individual, for the individual, by the individual, in co-operation with Nature and his own Fellows.

But our Symphony is not a musical work unless it has *Rhythm, Harmony and Melody*. These, too, we find.

The "*Rhythm*," we almost feel. It is supplied by the Old Stock; the early Anglo-Saxon settlers. Their mode of thinking, their way of looking at life, and their manner of making the environment serve their purpose, proves their moral stamina, political sagacity and thrift in material things; showing that they have the necessary courage, intelligence and perseverance. These things leave their imprint upon all the following generations.

A flood of New Immigrants follows these early settlers. For years they come; and for divergent reasons. And now, that tide is in; and their work is in its beginning. That time is our time. Watch them. You see and hear them, as they themselves and their offspring rally to bring about and create that "*Harmony*," *necessary to the Great Symphony; a Harmony*, fit and apt to the Rhythm, as set by their forerunners. They work hard and are as tireless as the former. Their work, also, is pioneer work. It differs only in its kind and its field, from that of days gone by. It, too, demands of them courage, intelligence and perseverance; but of another degree. In a way, time is burning into their fingers. They have to do as much work, if not more, than the Founders. Conditions are more complicated; environment has changed; and there are more of them. This last is somewhat in their favor. The world crisis, having put almost the whole of humanity into a flux state,

morally, mentally and materially, works also in their favor. It appears as a witch's cauldron the contents of which are nearing their boiling point; and these workers, our leaders of the day, have to be on guard, to do the *right thing*, at the psychological moment, to crystallize gradually, all this turmoil, into Harmony. Does this not remind you of the Alchemist, transmuting dross into precious metal?

But our Great Symphony is not complete without "*Melody*." This is being formed in the distance to the Right, in the future, so to say, Observe them: the future generations: the Real Americans. They are the ones who bring into reality the American Dream, the *American Standard of Living*. In the working out of this, they accomplish *the complete separation of Church from State, and of these Two from Business, for more natural life and development of all Three*. They see the failures of all the experiments of the past, which put one or the other under the tutelage of the third. Their *hope* for the future of this Nation and of their own lives, lies in a *Democratic Social Order*; they still put their faith into a *Republican Form of Government*; and their *charita* is manifest in their works as a *Co-operative Economic Unit*.

The "*Melody Boys*" are already at work. Their work differs from that going on in any other country of this globe. It is not like unto any of the so-called "*isms*," prevalent in the intellectual or material spheres of most of the other peoples. It is a building up process; it requires no tearing down. It builds upon the foundations laid by those who have gone before. There is no general leveling down of all social classes to the lowest. There is no pressing down by those from above, onto the ones below. It is a general working-up to a point, at which it may become a practically demonstrable fact that, *all men were created for an equal opportunity in the social, intellectual and material fields*; which opportunity, is largely only a dream, today.

As if within a crystal, the future economic system is developing within the frame work of that of today; without changing or altering the Rhythm and the Harmony already made manifest. This, as the Melody, is being created out of materials at hand. Some of these appear as nuisances of today; others are given barely any attention. Yet, out of these is coming what will not be *Capitalism*, as commonly understood, nor, as the illegitimate offspring of this *Communism*, feared by so many. It is and will be known as *The American Way of Living*, socially, intellectually and materially. There is no meddling on the part of any *Church* in the affairs of the *States*; nor of the *States* in matters of *Business*. But, as a natural develop-

ment, in Business, that is, in their economic life, *the people themselves*, are doing their own work, *as individuals*, as they are doing it in political and in social matters. They have developed the very much wanted intelligence to know, the needed courage to dare, and the necessary perseverance to do this.

So you see, as Nature has evolved the instrument of man, his material body, to a point at which he, as an Individual Intelligence, can take over his own further development, in co-operation with Her—so in the Life of this Nation, it has come to pass that events bring it to that stage, at which it must form its own material, economic "*body*," in conformity to and in co-operation with Nature's Laws, in order to enable itself to take on the responsibility of carrying forward the Work of this "*Civilization*."

The demand for national *Unity* will be fulfilled, too; but this Unity demands *Harmony*, and such Harmony necessitates *Mutual Understanding*. This Understanding can have its roots only in *Real Self-Knowledge*. It comes down to the *Self-Effort*, which the Individual puts into his Work to "*know himself*." Therefore, do not let occurrences and details of life divert you; pain or pleasure mislead you; poverty or riches misdirect you. These are only incidents in the Great Work *we all have to do*; and, remember, in the results of each Individual's Work, *we all must share*; because *we are part of the Whole, that makes this world a Reality*.

This may not agree with scenic and sonic impressions of those who live in the nether regions of "*every day life*" and thus would and could possibly see and hear only the details of such a life, with which they are most concerned. From Spiritual Highlights, commensurate with the subject, though, it will appear that, the *ethical, harmonic and mathematical* Laws of Nature prescribe such a course of development of *Order out of Chaos*.

It is in the province of the intellectual part of a Nation, in the political arena, to harmonize its own ethical or social Ideals with its mathematically correct economic Ideas. Therefore, be not dismayed if, today, it appears as if there were a lot of meddling of Government in Business going on. The time is not far in the distance when the "*Triune Being*" of our Nation will take on the form of the "*Triune Being*" of the Individual and will be openly recognized as such.

Then, and only then, can future generations fully live, and aptly play the Great Symphony—"Ordo Ab Chao"—resounding and reverberating down the ages, to the greater glory of

The Brotherhood of Man.

Growing Plants Without Soil . . .



Lillian R. Carque

DURING the past few years, the popular press has given an immense amount of publicity to the subject of "water culture," namely the growing of plants with their roots in a solution containing the mineral nutrients essential for plant growth. This solution replaces the soil in supplying water and mineral elements to the plant. Popular accounts of recent experiments with this water-culture method give the reader the impression that a new discovery has been made, which bids fair to revolutionize present methods of crop production, and indeed promises to produce in the future far-reaching social dislocations by dispensing with the soil as a medium for growing crops. Erroneous and even fantastic ideas have been conceived that betray a lack of knowledge of elementary principles of plant physiology, according to the California Agricultural Experiment Station at Berkeley, who have investigated problems of plant nutrition, notably with the use of the water-culture technique, for approximately a quarter of a century.

There is nothing new in this method for man has been carrying on a modified sort of water culture ever since he began to cultivate plants. The credit for initiating exact experimentation in this field belongs to the French chemist, Jean Boussignault, who had begun his experiments on plants before 1840; he grew them in insoluble artificial soils: sand, quartz and sugar charcoal, which he watered with solutions of known composition. Sand or gravel culture involve the periodic flooding or subirrigation of a solid medium with nutrient solutions similar to those employed in the water-culture method. Better aeration of the root system is possible with this technique. Although the sand itself is chemically inert, it does provide a solid substratum which gives effective support to the plant.

Until recently, the water-culture technique was employed exclusively in small-scale, controlled laboratory experiments intended to solve fundamental problems of plant nutrition and physiology. These experiments have led to the determination of the list

of chemical elements essential for plant life. They have thus profoundly influenced the practice of soil management and fertilization for purposes of crop production. The wastage of soil resources through soil erosion and depletion has made the public especially receptive to new ideas relating to crop production.

"There is no magic in the growth of plants in water culture," states the California Agricultural Experiment Station. "Land plants have become adapted to growing in soils during their evolutionary history, and it is not reasonable to expect some extraordinary increase in their potentialities for growth when an artificial medium is substituted for soil. If no toxic conditions are present and a fully adequate supply of water, mineral salts and oxygen is provided to the root system, either through an artificial nutrient solution or a soil, then in the absence of plant diseases and pests, the growth of a plant is limited by its inherited constitution and by climatic conditions."

The absorption of nutrient salts and water are only two of the physiological processes of the plant. In order to evaluate the possibilities and limitations of any special technique for growing plants, one has to understand the significance of other interrelated processes, principally respiration, transpiration, reproduction and photosynthesis. The latter is one of the fundamental processes of plant growth; in this process the element carbon, which forms so large a part of all organic matter, is fixed by plants from the carbon dioxide of the atmosphere. This reaction requires a large amount of energy, which is obtained from sunlight. Hence, if a plant fails to make satisfactory development in the soil medium because of unfavorable light or temperature, failure may also be expected under water-culture conditions, warns the California Agricultural Experiment Station. Hence the absurdity of recommending the growth of plants in water-culture mediums in basements or in a small closet off the kitchen with the aid of electric lights. For animal life is absolutely dependent on the ability of the green plant to fix the energy of sunlight; min-

cal nutrients absorbed by roots are indispensable for plant growth, but they do not supply energy.

The impression is often conveyed that much more can be produced on a given surface of nutrient solution than on an equivalent surface of soil, even under the best soil conditions. Often quoted is the yield of tomato plants grown for a twelve months' period in a water-culture experiment in Berkeley by the Experiment Station there. This yield is compared with average yields of tomatoes under ordinary field conditions, and the yield from the water-culture plants is computed to be many times greater. But closer analysis shows that mistaken inferences may be drawn from this comparison. Predictions concerning yields in large-scale production are of doubtful validity when based on yields obtained in small-scale experiments under laboratory control.

"Furthermore," cautions the California Agricultural Experiment Station, "the equipment for an acre of water-culture plants would be very costly, and technical supervision of the cultures and the labor of staking vines would necessitate large and as yet unpredictable expenditures. In one California commercial greenhouse, the yields of tomatoes grown in soil were of the same magnitude as those obtained in a successful commercial greenhouse employing the water-culture procedure, and in another greenhouse using soil the yields were larger."

A question often asked the California Experiment Station is this: "What is the justification for considering the water-culture method as a means of commercial crop production?" The answer is that the method has certain possibilities in the growing of special high-priced crops, particularly out of season in greenhouses in localities where good soil is not available, or when maintenance of highly favorable soil conditions is found too expensive. Soil beds in greenhouses often become infected with disease-producing organisms, or toxic substances may accumulate. In theory, at least, a water-culture medium, when expertly supervised, should be subject to more exact control than a soil medium.

"Nutrient solution methods are not yet ready for large scale commercial introduction," states the Purdue University Agricultural Experiment Station. "The difficulties pertaining to their application to the commercial range are not all solved by any means." Hence, overoptimistic suggestions for the immediate success of this method are to be condemned. One firm in California has reported success with this method in the production of tomatoes; another California firm which invested a large sum in equipment, met such serious difficulties that the equip-

ment is not being utilized and the project was abandoned.

Without some expert supervision, commercial success is unlikely. Again emphasizes the California Experiment Station: "Indispensable to profitable crop production by the water-culture method is a general knowledge of plant varieties, habits of growth and climatic adaptations of the plant to be produced, pollination and control of disease and insects; in other words, the same experience now needed for successful crop production in soils." Many technical difficulties must be met: character of water, adjustment of acidity of the solution, toxic substances from tanks or beds, uncertainty as to time for replenishing salts in the nutrient solution, or for changing the solution. Contrary to some statements, it is not true that plants grown by the water-culture method are protected against diseases or attacks of insects. Recent observations suggest that diseases peculiar to water culture may sometimes attack plants grown in nutrient solutions.

Why do not many of these technical difficulties of water-culture arise when plants are grown in soil? Because in a naturally fertile soil, or one which can be made fertile by simple treatment, there occurs an automatic adjustment of many of the factors determining the nutrition of the plant. Since the growing of plants in soil is one of the oldest occupations of mankind, the gardener can often obtain guidance based on a rich store of accumulated experience. Such experience is lacking for the growth of plants by the water-culture method.

As part of the investigations of the California Experiment Station, careful studies of chemical composition and general quality have been made on tomatoes of several varieties grown in a fertile soil, and those in sand- and water-culture media, side by side in the same greenhouse and with the same general cultural treatment. No significant difference has been discovered in the mineral content of the fruit developed on plants grown in the several media. "Hence," concludes the California Experiment Station, "there is no scientific basis for referring to tomatoes grown in water culture as 'mineralized.'" Neither could any significant difference be found in content of vitamins. Tomatoes harvested from the soil and water cultures could not be consistently distinguished in a test of flavor and general quality.

In a greenhouse experiment conducted at the Berkeley Experiment Station for the purpose of comparing the growth of tomatoes in soil and in water-culture media, somewhat more water was required to produce a unit weight of fruit under water-culture

conditions than under soil conditions. The principal loss of water was by evaporation; but more water was evaporated from the water surface than from the soil surface. The fallacy of the idea that plants could be grown in a desert region with a fraction of the water needed to produce crops in irrigated soil is evident, if reasonably good management of irrigation practices is assumed.

IN CONCLUSION: Nutrient solution methods make possible merely more precise control of the water solution in contact with the roots and are not basically different from growing plants in soil. High light intensity and proper temperature and humidity are as necessary as in soil culture. Any advantages to be obtained from nutrient solution methods are not in the direction of a phenomenal increase in crop production over the best soil conditions which growers occasionally obtain when the roots receive adequate aeration and balanced mineral nutrients.

For the experimental study of plant nutrition, it is more satisfactory to place the roots of the plant directly in contact with a water solution of essential minerals in known concentrations and proportions than it is to attempt to investigate the growth requirements of the plant in soil where it is virtually impossible to follow the intricate changes in composition of soil solution films with which the roots are in contact. If the culture solution contains all the essential minerals in available form, and if these are salts of high chemical purity, the effect on plant growth of the presence or absence of each element in the solution may be followed closely. In fact, the composition of the solution may be changed at will and an entirely different solution substituted.

Thus problems such as the determination of the actual rates of absorption of nitrogen or potassium may be readily solved by analysis of the residual solution after the plant has been growing in it for a specified time. This method of study has made possible the solution of problems relating to the psychology of plant growth and to mineral nutrition, which are extremely difficult of attack when the plants are grown in a medium of which many physical and chemical properties are unknown. A large amount of information has been amassed not only on the desirable proportions and concentrations of essential elements, but on such physical and chemical properties as acidity, alkalinity and osmotic characteristics, along with the most desirable conditions for optimum growth.

("Vital Facts About Foods" by Otto Carque, and wholesome, unadulterated foods can be procured through Natural Brands, Inc., of 4326 San Fernando Road, Glendale, California.)

Cities Lost Since Inca Heyday Found

New York, Feb. 9—(AP)— "The city above the clouds" and "the inaccessible city," both lost since the ancient Inca civilization flowered in South America, have been found 12,000 feet up in the Peruvian Sierra, an expedition reported today.

Associates of Axel L. Wenner-Gren, Swedish industrialist, who is sponsoring the archeological enterprise, made public a report by Dr. Paul Fejos, American leader of the expedition, describing the long-buried cities.

The discovery, they said, promised to "uncover an enormous empire of the pre-Incas races," and added that in "sheer weight and magnitude the masonry already unearthed rivaled the Egyptian Pyramids and Angkor in French Indo-China."

The expedition reported that three to five feet of humus and a full-grown mountain forest covered the two ancient cities. Their site is a valley in the south central highlands, north of Cuzco, across the Andes from Machu Picchu, where in 1911 the Hiram Bingham expedition from Yale University made important Inca discoveries.

Uncovered already in "the city above the clouds," the report from the expedition said, were three man-made masonry caves strikingly similar to "The Place of the Caves" described in Inca sagas as the point from which ancient Andean tribes began their career of conquest and civilization.

About 25 per cent of "The City Above the Clouds" has been excavated, expedition leaders said.

Over a 14,000-square-yard area the explorers found tiers of white granite walls ascending 300 feet up a 50-degree slope, a stairway of 536 hand-hewn stone steps, baths cut from native rock and fed by elaborate water channels, and a sewage and drainage system.

Wenner-Gren associates said the Peruvian Government officials hoped eventually to open the site of the buried cities to tourists.

(L. A. Examiner.)

FRANKLIN'S PRAYER

"O Powerful Goodness! Bountiful Father!

Merciful Guide! Increase me in that Wisdom which discovers my truest interest. Strengthen my resolution to perform what that Wisdom dictates.

Accept my kind offices to thy other children, as the only return in my power for thy continued favor to me. Amen!"

Your Morals . . .



Polarity

FOR every truth there is a corresponding untruth. For every obverse thing in Nature there is a corresponding reverse. For every constructive process there is a concomitant destructive process. Duality is expressed in every department of Nature. Humanity recognizes this principle everywhere.

Every force, every activity, every entity is dual; and each dual entity is but part of another duality.

Every force has equal and opposite aspects. Wherever manifested, force is made up of two component parts. When a man pushes against a wall he is exerting a force upon it, but at the same time the wall is resisting this force with an equal force in the opposite direction. The law that force is invariably equal and opposite in its effects is one of the fundamental laws of mechanics. Growing out of this law is one which declares that action and reaction are equal and opposite. Wherever one body is propelled in one direction another body must be propelled in the opposite direction. An example of this is in the firing of a bullet from a gun. The bullet is propelled forward and at the same time the gun is propelled backward with equal force.

Since matter is the manifestation of force acting on substance, and force is dual, it follows that matter is dual, and since the two aspects of force are equal and opposite, the two aspects of matter must be equal and opposite. Since the two aspects of force are inseparable, the two aspects of matter must be inseparable. These logical deductions are verified in all Nature. So far as can be determined, every particle of matter, every group of particles, and every organization

of particles manifests duality. From the smallest particle in the mineral kingdom to the aggregation of particles which makes up the earth, each and every entity exhibits a phenomenon known as *Polarity*.

Just what Polarity is, in its essence, has not yet yielded to man's investigations. It has been determined that polarity *involves* vibration, but that does not mean that it *is* vibration nor does it mean that it is an *attribute* of vibration. In fact, it would appear that in its final analysis Polarity is one of Nature's Ultimates and that more is to be gained by studying its manifestations and learning its laws than by speculating as to its ultimate nature.

Polarity manifests in the mineral kingdom in the differentiation of two of the extremes of any entity as poles with opposite characteristics. These poles are variously called positive and negative, north and south, plus and minus. In any of their activities these poles are very much alike, but under certain conditions they give opposite results.

The magnetic needle is a device which, by reason of its familiarity with and the degree of its polarity, is well suited to the illustration of this subject. Interesting experiments can be made with a small compass and two bar magnets. If free to turn, one pole of the compass, which may be called the north-seeking pole or north pole, will point to the magnetic north and the opposite pole, the south pole, will consequently point to the south. If one end of one of the magnets is brought close to the compass it is found that one of the poles of the compass will swing toward it, and if the other end is brought close, the other pole of the compass will swing toward it. The same is true of the other magnet. The poles of the

magnets which attract the north pole of the compass are called south poles and the other ends are called north poles.

If the north pole of either magnet is brought close to the south pole of the other, the two poles are drawn together. If the two north or the two south poles are brought together there is no attraction; on the contrary, there is a "repulsion." These experiments show that: The two poles of a magnet are unlike; in certain respects they are opposite; between unlike poles there is attraction; between like poles there is "repulsion."

This essential difference of Polarity is fundamental in Nature. Every atom has poles which are magnetically opposite. Every group of atoms manifests the same phenomenon. The earth has its poles just as the atom. So far as science knows, all substance of whatever nature exhibits this dual Polarity.

The polar phenomena of the magnets are due to the polar energies of the Electro-Magnetic Life Element. All mineral matter is subject to the dual polarity of the Electro-Magnetic Life Element which governs its activities, and its energies manifest the duality of equal and opposite Polarity. Each Life Element is dual in its essential nature and manifests its duality along the supplementary lines of positive and receptive energy. It is the Life Element in any given particle that generates its magnetism, therefore Polarity appears in any entity only with the induction of one or more of the Life Elements.

Every entity has equal and opposite poles. This might suggest that the entity would have a polar balance, or polar neutrality, which is not the case. Every entity is so conditioned that it is essentially positive *or* receptive. Although within itself it contains a balance between its opposite poles, nevertheless, as an entity it is so conditioned as to represent either positive *or* receptive energy. When brought into contact with its polar opposite it will manifest either positive or receptive energy. The meaning of this may be a little clearer if an analogy is drawn. Suppose a pair of shoes, right

and left. Take the right shoe. It has a right and left; cut it along its axis and each part has a right and left; cut one of these parts and each of the parts will have a right and left. This can be carried on indefinitely, yet each part with its opposite right and left sides is still essentially right because it belongs to the right shoe.

In an analogous manner each entity with its positive and negative poles is essentially positive *or* negative. It represents the positive half *or* the negative half of a different bipolar entity. As the right and left half of the shoe when joined together form a right shoe, so a positive entity and a negative may join to form a positive entity. In the same manner a positive entity and a negative entity may join to form a negative entity.

In each Life Element there exists the same cleavage of positive from negative. Positive and negative, male and female, man and woman, are terms used to express the polar phenomena in the different kingdoms. The principle which differentiates the poles of an atom is the same principle which differentiates man and woman.

The polar energies of the mineral kingdom are usually referred to as positive and negative for the purpose of distinguishing them. It should be clearly understood that in the use of the terms, negative is used to designate the powers which are opposite to the positive. The negative does not signify an absence of power. It means a power which is the complementary opposite of the positive.

The positive energies are the active energies. The negative, or more properly the receptive, energies are of equal value and power but are receptive to the demands and influences of the positive. The receptive principle is not one of inertness, apathy or torpor. It is rather a need and an active demand for that which the positive energies can supply. The positive energies and the receptive are so related that in all their activities the one supplements the other. The surplus of the one is balanced by the need of the other. The capacity to give is balanced by the capacity to receive. In

their interrelations they represent the complementary halves of the whole.

The Principle of Polarity inherent in the Electro-Magnetic Life Element conditions every particle of mineral matter as either positive or receptive. The same Principle inherent in the Vito-Chemical Life Element conditions every vegetable cell as positive or receptive. Governing animal matter through the Spiritual Life Element, the same Principle causes every animal entity to be male or female. And in the human kingdom every Individual is man or woman because of the same universal, fundamental Principle.

In the mineral kingdom Polarity manifests itself as positive and negative magnetic energy. All mineral matter exhibits energies which may be classified as one form or other. In the dual energies of the mineral kingdom lie the powers of union, cohesion and aggregation. In the vegetable kingdom all vegetable matter is vivified by both the Electro-Magnetic Life Element and the Vito-Chemical, consequently vegetable particles exhibit magnetic polarity and yet are governed by the polarity of the Vito-Chemical Life Element. Over and above the polar differences of the mineral matter which enters into the vegetable composition exist polar differences which condition every vegetable cell as male or female. In the dual energies of the vegetable kingdom lie the powers characteristic of the mineral kingdom and also the powers of growth, aggregation and reproduction. In the animal kingdom all animal matter is vivified by three life elements. Consequently, animal entities manifest the dual energies of the two lower Elements and yet are conditioned as male and female by the polar energies of the Spiritual Life Element. In the animal kingdom can be observed the differences between male and female intelligences. The male animal is more aggressive than the female. The female is receptive and non-resisting to the positive, dominating male. The male becomes the leader and the female follows his leadership. The male is pugnacious, the female pacific. The

male is the generator of life, the female is the conservator of it.

In the human kingdom the sex differentiations are more marked than in any of the other kingdoms. Man represents the positive energies, woman the receptive, but these dual energies are more varied in their manifestations. The same principle which conditions the mineral atoms to represent positive or receptive energies conditions man as the positive factor in human life and woman as the receptive factor.

In the attributes of the individual human Intelligence must be sought the evidences of human sex differentiation. Although man and woman represent the positive and receptive elements of the lower Life Elements, the positive and receptive energies of the Soul Life Element dominate and confer the sex characteristics.

The polar phenomena of the human kingdom are primarily phenomena of Intelligence. The polar phenomena of the lower life elements account for the physical and spiritual sex differentiations, but the principle which differentiates the masculine intelligence from the feminine intelligence is the Principle of Polarity manifested through the Soul Life Element. The sexes differ in appearance, organic structure, physical function, intellectual activities and psychical temperament. Man as generator and woman as nourisher represent the operation of the lower Life Elements. Man and Woman representing Reason and Intuition stand at the apex of intellectual evolution.

Each added Life Element increases the differentiation of the sexes. The masculine becomes more positive, more aggressive; it becomes more powerful as a generative and organizing factor. The feminine becomes more receptive, more absorbing; its nourishing and pacific capacities are increased. While man and woman represent the positive and receptive energies they represent energies of far greater values than the energies of the Electro-Magnetic Life Element. Following the law of his being man evidences the positive, aggressive characteristics in all his activities. Consequently his activities of intelligence follow the lines of

an aggressive Will. On the other hand, woman, being conditioned the receptive factor in human life, her activities of intelligence follow the lines of a receptive Desire. Man's development of his power of Will conditions him to seek conquest by force. Woman's development of her capacity for Desire conditions her to seek accomplishment by self-surrender. Physically, spiritually and psychically man is positive to woman, and woman is receptive to man. Man, by his very nature, tends to the development of his rational powers. In his search for accomplishment he turns to the study of cause and effect. His methods and processes are essentially rational. Woman, on the other hand, being essentially receptive, develops her power of intuition more than her reason. Because of her receptivity she acquires more by the intuitive process than by the rational. Man in general inhabits a coarser physical body than woman. The coarse physical body is more suited to his method of accomplishment. It is better adapted to the pursuit of conquest by force. Woman's body being of finer texture is better adapted to her method of accomplishment. The refinement of the physical body means the corresponding refinement of the spiritual which renders it more sensitive to intuitions.

Man, depending more on his reason, becomes the utilitarian and tends toward physical materialism. Woman, depending more on her intuition, becomes the aesthetic factor and tends toward emotionalism. As a sex men tend too much toward aggressiveness, battle, coarseness and materialism. Women, in general, tend too much toward passivity, surrender, aestheticism and emotionalism. Because of his aggressive nature man is prone to err by doing too much; his sins are more likely to be sins of commission. Woman, on the other hand, is more prone to err by doing too little. Her sins are more likely to be sins of omission.

Man's development of reason and his ability to relate cause and effect fit him to become the "hunter for truth." Woman's capacity of Desire and sensitivity to harmony equip her to become the "searcher for love." The

positive activity of Intelligence appeals more strongly to man and the receptive more strongly to woman. Man pushes forward the frontier of knowledge, woman follows the pioneer. Man explores, conquers, collects, organizes and systematizes. Woman follows, absorbs, digests, conserves and utilizes. Man leads, woman responds. Man discovers, woman learns. Man creates, woman protects.

In all activities the masculine nature tends toward the aggressive occupations and the feminine toward the passive. The general relation of man to woman is that of master to pupil. This relation is the pattern for the particular relation. In this relation man's universal desire to lead, dominate, and teach, and woman's universal desire to follow, surrender and receive are satisfied. In this interrelation both achieve their ideal.

Woman does not rebel against leadership of strong and masterful men. Her protest is not against being led; it is rather against being dominated by men she recognizes to be her mental and moral inferiors. Thus womanhood seeks and appreciates the leadership of man when that leadership is based on greater knowledge, greater strength and greater rational knowledge of moral principles. On the other hand, man must lead in order to maintain his self-respect and the respect of woman. In the personal relation man looks for the intellectual dependence of woman; he seeks a feminine intelligence responsive to his own. This relation is the same relation sought by woman when she demands strength and leadership from man.

The cleavage which separates positive from negative, male from female, and man from woman, is fixed and eternal. No positive entity ever becomes a negative entity, no man ever becomes a woman. Between the two halves Nature has established a line of demarcation which cannot be crossed. No matter how close the two approach one another they cannot become one or exchange places. There are cases which appear to contradict this law. The weak positive pole of one magnet is negative to the strong posi-

tive pole of another; some men appear feminine compared to some masculine-type women. But the weak positive is still positive to its polar opposite and the feminine man is still masculine in his relation to his polar opposite. The analogy of the shoes will illustrate this point. The right side of the left shoe is on the left side of the right shoe, yet it is obviously a right side and is only left when disassociated from its complementary half.

When it is stated that positive is always positive and negative is always negative, it is meant to be understood that positive is always positive to its complementary opposite, negative always negative to its complementary opposite. As between the two complementary halves there can be no exchange of places. Even in the exceptional case of the hermaphrodite, which is obviously an irregularity, a variation from the normal, the deformed sex organs are never equally developed. One or the other predominates and the psychic characteristics follow that dominance. The Individual Intelligence is essentially masculine *or* feminine.

The same cleavage of positive from negative and of male from female exists in the spiritual spheres. There, as here, are found the same polar opposites. Spiritually embodied Intelligences are male *or* female, just as they are here, and as far as science has been able to penetrate, the same sex differentiation persists on all planes of existence. Sex appears to be a universal Principle.

By tracing the evolution of man and woman from the physical up through all the terrestrial spheres it is found that a man remains man and a woman remains a woman. At no point has there been found a point where man becomes woman, woman becomes man, or the two become the same. The sex of an Individual is permanently established from the beginning to the end. Although the two never become the same there is a continuous modification of the one by the other. Influenced by man, woman learns to apply reason to her intuitions; she applies Will to her desires and in her search for love she

seeks the truth. In the same way woman's influence on man makes him modify his reason by intuitions, influence his will by desire and recognize love in his pursuit of truth.

Man is characterized by *greater* power of Reason, *greater* power of Will, *more* aggressiveness; woman by *greater* capacity of Intuition, *greater* capacity of Desire and *more* receptivity. Woman has reason, will and aggressiveness and man has intuition, desire and receptivity. What is meant is that man employs more especially the active processes and woman employs more especially the receptive processes.

Between the two sexes there can be no question of superiority for they represent the two complementary principles essential to evolution. Each one supplies what the other lacks. Each plays its allotted part in Nature's evolutionary scheme. The inherent difference between them conditions them to pursue their evolutionary careers along different but parallel and supplementary lines. Man and woman together exemplify the highest uses of intelligence. Their intellectual and moral interdependence is established by Nature's Principle of Polarity.

Every Individual human Intelligence, man or woman, has the potentiality of attributes and characteristics which are positive and receptive. All individualities are endowed and invested with identically similar attributes of intelligence. Creative Intelligence confers upon all created entities the potentialities of the highest attainment. In natural endowment all individualities are equal. In the feminine Individual all of these possessions are conditioned and affected by her inherent feminine nature. In the masculine Individual all of these possessions are conditioned and affected by his masculine nature.

In the earlier stages of unfoldment the Individual Intelligence is inclined to follow the natural urge of its type, whether that is positive or receptive. This results in the unequal development of its intelligent attributes. It becomes the task of the masculine intelligence so to train, develop and culti-

vate his attributes that they become properly balanced, harmonized, and correlated. It becomes the same task of the feminine Individual to train, develop and cultivate her attributes in such a manner that they become properly balanced, harmonized and correlated.

When the evolving Intelligence, whether man or woman, reaches the status of understanding where this duty is comprehended and understood, that Individual proceeds to the attainment of a *balanced* development of all its capacities and powers. It is the task of man to develop his *capacities* to equality with that of his *powers*. It is the labor of woman to develop her *powers* to balance with the unfoldment of her *capacities*. When this balance is attained, each is equally capable of expression or manifestation of both positive and receptive functions of Intelligence. Beyond this point the problem is that of *expansion* of the balanced individuality to Self-Completion. The attainment of this balanced development is dependent upon the equal, symmetrical evolvment of *all* the intelligent attributes.

In the accomplishment of this task man develops himself in accordance with his inherent aggressive nature. He remains the positive factor in the human kingdom. Because of his inherent positive nature he is impelled to seek accomplishment, satisfaction and happiness through the aggressive expression of his nature.

In the accomplishment of her task of Self-Completion woman develops herself in accordance with her inherent receptive nature. She remains the receptive factor in the human kingdom. Because of her inherent receptive nature she is impelled to seek satisfaction and happiness through responsiveness to the more aggressive nature of man and through the more passive activities of intelligence.

Man and woman both use all of their intelligent attributes, and all of the endowments of Nature in their efforts to find satisfaction and happiness. In the attainment of a balanced development and unfoldment, the purpose of the Individual is accomplished and Self-Completion is attained.

Individual Study

Questions on "Preparedness"

1. What limitation constantly confronts man in the accomplishment of his desires?

2. How only can a man progress? How can he insure his continued progress?

3. Give examples of how Nature has set the example of Preparedness.

4. Does the acquisition of an item of knowledge necessarily add to the real possessions of an Individual? Why? Explain.

5. What indications are there that a student is prepared to receive further knowledge?

6. When is a student unprepared for further knowledge?

7. What makes an Individual an expert in any line of endeavor?

8. Is there any relationship between Preparedness and Personal Responsibility? Have You considered this in connection with your own life and development?

9. Wherein lies the greatest value of Preparedness?

10. By what standard is the required preparation measured in any given problem?

11. How does a conscientious Intelligence regard Preparedness in his own life?

12. How only can You develop certainty about facts, and increase your Self-Confidence and Self-Reliance?

13. For what are all thoughts, all acts, all days of living, and all lives a preparation?

14. How has Nature provided so that each Individual Entity shall have the adequate preparation to fit him for the duties and responsibilities of his particular life?

15. Does the fundamental basic principle of Preparedness apply only in the physical world?

16. What do You conceive to be your vital part in your own development?

17. How is Preparedness of importance to an Individual's growth, development and evolution?

18. Give a brief resume of your understanding of Preparedness as applied to your own daily life and living.

19. To what extent are You making application of your knowledge of the principle?

What Do You Think?

This is a column of individual opinions. In order that as many letters as possible may be published, contributions should be about 200 words. No unsigned letters will be published, but names will be withheld if requested.

INTERESTED IN S. R.'s LETTER

Although I am not a member of the order, I was interested in the letter by S. R. in the current issue. Recently I had an experience which may convince him that there are at least some Masons who find value in the books.

I was attending funeral services for a Masonic friend. The Worshipful Master, in delivering the oration, opened it with the following words:

"The most profound problem of human life and the most pathetic cry of the human Soul throughout the ages have been the problem and the cry: 'If a man die shall he live again?' To the great majority of mankind in all times and among all peoples physical death has been a fearful leap into the darkness . . ."

Readers of the text books will recognize the words as from the chapter on "The Passing of a Master" in "The Great Work." The speaker quoted the entire paragraph from which the words are taken, and possibly some more. He did not, of course, discuss scientific demonstration of life after death, as he could hardly do so under the circumstances. The passage he used, however, worked in harmoniously with other thoughts expressed in a beautiful and inspiring oration.

In the local public library there are copies of the first three volumes of the Harmonic Series, also four or five bound volumes of Life and Action, the magazine at one time issued by the School.

Thanks for publishing my little poem. Incidentally, that one by Masfield on the back cover is tops.
Casper, Wyoming

E.P.M.

WILL HELP TO BOLSTER COURAGE

Have just read for the second time your inspiring personal message to Students and Friends in the current number. Your description of world conditions today and the part the evolutionary forces of Nature will play in the formation of a new World Order after the war is over will, I am sure, bolster our courage and help greatly in the restoration of our "equilibrium and mental balance." Nature's forces in the physical world, as I see it, operate in harmony with Natural Laws and the earthquake and tornado are, doubtless, not without a constructive purpose even though they cause much damage and havoc in the lives of men.

Why it should be so I cannot possibly know. But my Faith in the beneficent purposes of the Great Creative Intelligence forces me to accept these destructive operations as Good. But the affairs of men who are free to choose their way of Life, are a different matter. I cannot believe that Hitler and his diabolical works are necessary factors in Nature's evolutionary purpose for man's growth and development. If they are, why condemn them? If this terrible war with its horrors is necessary in order to "cleanse society" of many poisons that have accumu-

lated during past years" then this tyrant must be regarded as a benefactor of the human race. I am aware that your statement did **not** express any such opinion but I have heard expressions in other quarters to the effect that we may be indebted to the dictators for future benefits as a result of the war. Since "Nature safeguards her purposes," if this earth and its peoples are to continue to exist, she will see to it that they do so, and will bring constructive results out of the war, all in complete harmony with the Moral Law of the Universe.

I still believe, in spite of the terrific jolts to one's faith in men and in nations, that there is enough of "goodness" still in enough of both to give them working capital to carry on constructively in harmony with Nature's Constructive Principle for the good of all.

My reference to faith in men suggests a matter that has puzzled me for some time. In Volume 2 of **Self-Unfolding** there is a chapter on Faith. I trust I may not be misunderstood nor appear presumptuous when I say I cannot follow the author's reasoning in a certain statement. On page 81, paragraph 2, he says: "So it is with the Faith that sustains any dogmatic religion. Let the poisoned point of the stiletto of Doubt pierce its pulsating heart and the finger of Fate marks that religion for inevitable death," etc.

Almost forty years ago I withdrew from the Orthodox Christian Church for the very reason that a **doubt** as to the validity of its creed crept into my mind. Why or how this came to pass I do not know but I finally rejected the whole scheme of the Deification of Jesus with all that entails as to Vicarious Atonement, etc., as a plan of salvation. Since membership in the church was conditioned on acceptance in full of its creed, I felt the only honest thing to do was to withdraw from its membership when I could no longer subscribe to its doctrines. Now, my doubts were honest and were the first steps in Independent Choice which led after many years to my finding the "Philosophy of Individual Life" of the Great Masters. Now why call such honest doubts poison? Granted that one little drop of poison in the body of the Moravian denomination to which I belonged caused no ripple on its surface, a very severe dose might work havoc in the church. The last phrase of the paragraph I noted says, "Its severed head pays the inevitable penalty of a shattered Faith." If all the lack of Faith were identical with my own I should say it would have a beneficial effect. I simply cannot see it as "poison" in the sense that poison is destructive. I prefer to call it pruning the tree of its dead wood that the tree may have life more abundant.

Faith is indeed sublime in constructive use but alas! how often it is the fruit of fear and dwarfs and stunts the souls of men. Insistence upon blind Faith in dogmatic religious creeds is the greatest weakness of the church today. In the opening paragraph of "A Tangible Material World" in the current **TO YOU** is described a state of mind which is one of the direst results. It robs individuals who accept these creeds of all power to think for themselves—yes, of all desire to do so.

I am grateful for the information that "The Work has held fast to the trail and shall continue to do so with the continued help, interest and cooperation of its Friends." I wish that I might offer more concrete evidence of my devotion to the Work than the mere expression of its tremendous value in my life. How the editorials do go to the root of my problems. They are an intense searchlight but I would not have it otherwise. My problem is to make my life worthy of this great Gift.

There is much of interest also in the contributed articles. I find Mr. Norwood's articles both interesting and enlightening and should be glad to have him continue them. I postponed the reading of Mr. Park's story until the entire number of installments had appeared. I object to long intervals between chapters.

I wish to offer congratulations in advance on the rounding out of fifty-eight years of The Great Work in America. May the rewards of this Work come to you in increasing measure in the spreading of The Philosophy of Individual Life in ever widening areas for the betterment of Humanity.

Lancaster, Pa.

K. C. K.

A "THANK YOU" LETTER

This is a "thank you" letter. Thank you for the inspiration and hope you radiate. Thank you for your sane, steady influence, and thank you for just being there!

I think I omitted to acknowledge the answers of many "To You" readers to my question—"Should government be made an instrument for Social Welfare?"—but I followed all opinions closely and as The School recommended at last, I turned to answer was—where it had been all the time.

I do hope Mr. Norwood will write the articles he speaks of—an historical summary of events from Babylonian times to the present. We have followed his previous articles with the greatest of interest. What an enormous amount of research work must lie behind them. We are very much in his debt.

We find Stephenson Rosenzweig's articles enlightening and uplifting, too. When we get very smug (which we sometimes-too-often do) and think only people who are born English-speaking are "carrying the torch" for freedom, then it is a very tonic rebuke to find these articles from one (of many) of far greater attainment than our own. I have always been fascinated, too, by the tantalizingly all too brief historical references to Roger Bacon. If anyone should find more to write about him, he would find an avid reader in me.

Hudson's Hope, Canada

V. G.

WE ALL SHALL MISS HIM

My Brother, Ambro S. Park, passed to the Great Beyond March 9th at 9:42 A.M., peacefully and beautifully in Jacksonville, Oregon. A stroke was the cause of his passing and he lingered for four days.

It must have been a great relief to him in his helpless condition. Many times when I was with him last summer he remarked that he was looking forward to the transition with the keenest pleasure; and I am trusting it was this way with him.

I was unable to go to Oregon for the services. The United Spanish War Veterans took charge and everything was as Ambro wished. They read some of his poems and also "A Creed" from the January-February number of TO YOU. His ashes were scattered in the woods of Oregon which he loved so well and back of the cabin where he lived when stricken. And while one is always sad at parting, it was best for him.

Hollywood, Calif.

Mrs. A. P. C.

Ed. Note: Just a short time previous to his passing, Mr. Park wrote that he would soon be able to continue his "Akin to Nature" articles—in time to get the first one in the current issue. But it was not to be. There have been many requests for these further articles; the readers all, no doubt, will miss his quiet humor, his quaint philosophy, and the courageous attitude of a fellow traveler along Life's Highway. The physical contact will be missed—but always remember, Mr. Park is still living, still retains his same individuality, and still is interested in The Great Work, as well as the mutual friends in it.

FROM ABROAD

I have recently received No. 6 of Vol. 6 of the periodical "To You" and two pamphlets "How To Relax" which you kindly sent me, and I thank you very much. I was so glad to get these. Now I have the whole of Vol. 6 of "To You" but of Vol. 7 I have still only received one number, and this is No. 2, so you see, it is very uncertain to receive mail in these times. For the time being it is nearly impossible for private people to send American money, but some American friends of mine have written that they have sent money to you for renewal of my subscription, which is very kind of them, and I hope you have received the money. Now I will ask you kindly to keep for me one whole volume of "To You" Vol. 7 and one whole Vol. 8, so that I can get these from you when war is over and the mail is more certain to arrive promptly. If you still mail the current numbers to me, perchance some will arrive, and I shall be glad to receive them, but anyway I ask you to keep all back numbers for me till later.

My family and I, we are quite all right here, and really Denmark is one of the best places where you can be in Europe at present. Though a little late, I bid you receive my best wishes for the new year.

Copenhagen, Denmark

Countess M. A. v. L.

THE MAGAZINE A FORTRESS

Thank you so much for continuing to send me the Magazine when I was unable to pay for it. I am very glad to say that conditions financially have slightly improved for me and I am enclosing money order for my subscription. The magazine is a fortress in these dreadful days. I can get great comfort from its pages because it is fundamentally true. What a blessing the knowledge I have gained from reading your books has been to me during the "Blitz." When people around me are despairing of finding the reason for all the death and destruction, I can see dimly 'tis true—the principle of cause and effect working throughout. As one sows one must reap. It has been a wonderful experience, if not a pleasant one, to be so near the fighting line and yet to be protected from danger. I am sure my friends on the other side are helping me in all kinds of ways to get the most out of these day-by-day experiences.

Would you be so kind as to send me the formula for relaxation if it is possible for you to do so?

I should like to say to J. M. H. of Kansas City that a few hours of the "Blitz" would soon make her forget about Taxes, etc. Does she appreciate what it costs parents in heartache to let their children go abroad? She can talk nonsense because she has had no experience of having her house bombed and left without a cent. I advise her to do a little soul searching and read Chap. 8, Vol. 1 of Self-Unfoldment.

May you be greatly blessed during the coming year to carry on your splendid work

Barnet, England

M. E. Mc—

FORGOTTEN? NO INDEED.

I wonder if you have forgotten me? I have been through much suffering since I sent my last letter to you. Being in the late seventies I suppose I cannot expect anything else.

I am glad that I have known of you people and your belief in a good life. I wish I could have known you early in life, how different my life would have been. Raised an orphan and a product of the Civil War, I longed for love and sympathy, more than a poor little child in the world. I feel that my life is drawing to a close. I pray that you are right about the life hereafter. I have a sweet darling child that has passed on that I may perhaps meet again.

I want to thank you for your kindness and interest in my behalf now and always. No one has ever been so kind to me as you have—you won my heart completely. I was not accustomed to being treated kindly. I did not know that your kind of people lived on earth. I send "oceans of love" to all of you.

Do you still have books for us to read and let us return them? I would like much to read *The Great Known* one time more before I go. I am so heart-broken.
Farmersville, Texas

S. R. D.—

Ed. Note: A personal letter of encouragement has been written and a copy of the book sent from the lending library.

IN THE TRAILER RETREAT

May I sit down beside you, and first thank you for sending the Nov.-Dec. magazine which has just found me in my wanderings.

I have received genuine enjoyment as thoughtfully each topic was studied in this quiet Trailer Retreat which we have created for ourselves and, strange as it may seem (possibly due to old-age creeping on) I've been thinking for some time in terms of the soul's persistence, "Perpetuation"; the moral fact of the Law of Spiritual Gravity which determines the soul's status at any given time.

This life of "the Open Road" affords rich opportunity for re-orientating of the Self, loosed as we are from all boundaries, save to all important ethical ones. "Wisdom," as Walt Whitman defines it, "is the certainty of the reality and immortality of all things"—which requires of one who realizes his moral responsibility, to rightly use it for his own "perpetuation" or that of his fellowmen, as they begin to think in terms of their own soul's growth.

It is surprising, among the throngs of those we call "strangers," how quickly they recognize the language of eternity when, with pure intent and purpose, asking for the supplemental help of "The Great Friends," a word of permanent soul value is spoken.

This may give you a hint of the rich experiences of "The Road" which this life affords, when one is aware and awake to what others say and with open heart, anxious to receive, with a tolerant mind. Do you know, friends, I am actually becoming sensitive enough to listen to what others say (you see, it was a number of years I was deprived of this through deafness)—and now that I have this wonderful hearing instrument, I never miss a word. Maybe I have satisfied the Law and I am deeply desirous of not being found wanting on this score again.

Do you know a Mr.—— in the School? I met a woman on the road who knew him, and through him, the Work. Years have intervened and now she is eager, so I loaned her "Self-Unfoldment" and told her where she could buy the books.

I love Helen Thurman's things. Her wonderful piece of

writing "Service", its humor and pathos, is very fine. I think. Have you read "The White Cliffs" by Alice Duer Miller—a sad but beautiful poem, showing the English characteristics in war. I am copying an excerpt from Dorothy Thompson's writings which maybe you could use as a filler—so in harmony with the teachings of the Great School.

Forgive this sketchy letter, not at all what I had wished to send, but believe I am always truly grateful for your help and generosity. I know that all of you there who give as you do, are happy, even to run the race with a handicap, as we all are doing, for its opportunities are unlimited and precious indeed. United love and good wishes,
Mission Beach, Calif.

H. H.

GARDENING VIA SEED CATALOGUES

I am glad you saw fit to publish my letter in this department because it is a crystallization of my idea of service in my own little sphere and it becomes more of a challenge to me than ever to have it before me in print.

You say in your letter—"May you have the privilege of remaining here as long as you are able to benefit from your experience." And again, "If you can maintain and sustain it (my attitude) throughout this span of life." That is just what I am endeavoring to do, to spread the magic throughout every day. It is so easy to rise to the heights during the excitement of a great emergency only to sink back to hum-drum when the moment has passed; but last summer has left such an imprint upon me mentally that it seems my whole life has become a more spiritual thing. After all, they aren't so far away, things of the spiritual I mean, only as far away as a thought. So thanks again for all the lifts you give me and everything.

Now for today, I am very contented here in this new environment. It is the first time in my life that I have been consciously happy "just to be alive" and I often say to myself that I am so grateful and so happy. After all, happiness is a state of mind, and I know what Emerson meant when he said, "The thing man does to annoy me, I let him." It is a wonderful thing to lock up your own human piano and say, "only happy music played here." By this I do not mean that I have become selfish, far from it; how can one be happy and selfish? My content comes from an inner strength, a spiritual enlightenment.

I have been gardening via seed catalogues, and am just as happy as the things were actually growing. But I haven't despaired; yesterday I at last got Shine, the yard man for the company here, to dig me some flower beds. I had tried to dig them myself, but the result was negligible as far as a bed was concerned, and the result in my physical well-being was such that I am not in a hurry to repeat the performance, sooooo—I get a kick out of just looking at the pictures and imagining the flowers growing all about the house. Kinda' gardening by osmosis, as it were. Well, I hope I may always be able to laugh AT myself and WITH my friends.

Well, dear friends, I must stop visiting with you any longer this morning. I have enjoyed every article from "kiver to kiver" in my magazines. What a wonderful incentive for living are in its pages. I recently found a poem by Edwin Markham that made me think of you all. It was about circles, the gist of it was that someone drew a circle that shut others out, but "Love and I outwitted them; we drew a circle that took them in." It made me think of you people as the outer circle.

May you always prosper and your shadow never grow less.
Houston, Texas

Mrs. Pat C. Davis.

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To You is a magazine for progressive thinkers of the age. It contains information that may be of benefit in solving the many problems that bar your way to Happiness. It is intimate; it is personal; it digs deep into the realm of your Intelligence and searches out the inherent characteristics and idiosyncrasies, the false ideas and concepts, the secret ambitions and ideals, that You may know yourself as You really are, stripped of all glamour and superficiality. It searches into your very Soul and lays bare for your inspection the hidden powers and potentialities which You possess and which You can use in attaining your ideals, aspirations, and worthy goals. It presents Nature's universal, fundamental laws and principles in their relation to You, an Individual Intelligence, that You may learn to live your life fully and freely and helpfully, and derive the greatest possible pleasure therefrom, without restraint, inhibitions, or suppressions. It is philosophical, psychological, and scientific. It is For You, About You, and *To You!*

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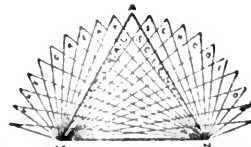
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☉ Soul of Man, Thou Must Arise!

Anna Garlin Spencer

'Tis said, when Indian Brave is laid at rest
In grave, the slow march of his friends,—at morn
Of youth,—drops blood at every step, as, best
To show their grief, they pierce with cruel thorn
Their tender flesh and by their pain proclaim
Their love for him they lose. Yet on the air
Their joyous song makes full and glad acclaim
Of faith that his great soul is winging fair
Its flight to brighter home. For death, the pain,—
For life eternal,—only happy song!
The world's vast funeral march today makes stain
On all earth's ways. Each heart, the path along,
Its bitter drop must shed. All souls are one
In agony of loss that death has won.

And can a song break forth? Can faith make clear
Some joyous strain to answer hope? Make fear
Depart and heal, with promised bliss beyond,
The pain that death today hath made life's bond?
Ah, music sweet of fancy's imaged trust
We cannot make. But solemn voices fall
Sublime and clear. At doors of graves they call,
Where cruelty and hate and greed and lust
Entomb. They chant 'neath listening stars the song
All lips shall chorus when great Love is crowned;
Justice and Righteousness and Truth,—these sound
The call at every grave,—“Come forth! Too long
Thou sleepest. Soul of man, come forth! The skies
Are calling Thee, Thou canst, Thou must Arise!”



The Autobiography of Individual Life